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For the Panoplist.

FAMILIAR SERMONS.—NO. IV.

EPH. iii, 15.—*Of whom the whole family in heaven and earth is named.*

No recollections, perhaps, are more grateful to our social feelings, than such as respect the families in which we have resided, and the circle of friends with whom we have associated. Though religion does not eradicate the pleasant emotions arising from this source, it does, in a most important sense, place us in new families, and gather around us a company of new relations. While the children of our parents,—those, who are related to us by blood, are considered in the light of strangers, we embrace all those, who do the will of God, as our sisters and our brothers. We hail them as the children of our Father. We behold in them his blessed image; and welcome them to our bosom as the dearest connexions. All, who have been sanctified by the Holy Spirit, in every part of the world, are included in one great family. Nay more, we are authorized, by the language of the apostle in the text, to affirm, that it embraces, in the most happy relationship, the whole company of renewed souls in heaven and on the earth. He calls them the same family, although many have already entered upon their reward, and others are still struggling with sin and sorrow in the world.

These words have been considered by some as embracing angels as well as men. But whatever may be true in relation to angels, it is not proposed to contemplate them, in the observations, which will be made in the present discourse. Waving every other consideration in the mind of the apostle, it is proposed merely to illustrate and establish the sentiment implied in the text, that glorified saints, and saints on the earth, belong to the same family. However separated, they are not strangers, but brethren.

To illustrate this point, I observe,

1. That they are the children of the same Father.

God is indeed the father of all intelligent creatures. From him they receive their existence; and to his kindness they are indebted for every enjoyment. But those, who have been sanctified by his Spirit, are his children in a still higher sense. He is the

Author of the regeneration by which they were quickened, when they were dead in trespasses and sins. They "were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Through his abundant mercy, they have been begotten again unto a lively hope. Hence they are called the children of God, as a term of distinction. "In this," says the apostle John, "the children of God are manifest, and the children of the devil." On the same principle, our Savior denies that certain Jews, who, notwithstanding their professed attachment to him, were destitute of saving faith, could, with any propriety, call God their father. "If God were your father, ye would love me—ye are of your father the devil." "For as many," says an apostle, "as are led by the spirit of God, they are the sons of God." They are clothed with his image, and are made partakers of a divine nature. They are moreover brought into the relation of children by an act of adoption. They have received power to become the sons of God. "Behold," says the beloved disciple, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

But is not God, in this peculiar sense, also the father of glorified saints? Like their brethren on the earth, they have been the subjects of that new birth, by which they became possessed of a new and spiritual nature. Before they ascended, they were delivered from the bondage of Satan whose children they were, and brought into the liberty of the children of God. But can we imagine, that they are now any the less children of God, since they have become more like him, and a more filial temper has warmed their breasts? A very different view is given us, by our Savior, of their present happy relation to the adorable Object of their love. "Neither," his language is, "can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." We may be sure that they are not excluded from the endearing relation of children: nor forbidden, under the influence of the spirit of adoption, to cry, Abba, Father. With believers on the earth, therefore, they have a common privilege. God is their Father, and they are brethren.

2. They receive their spiritual supplies from the same infinite treasures.

Members of the same family on earth receive their maintenance from a common stock. All participate in the same bounties, and while any thing remains for the subsistence of others, each expects his own necessities will be remembered. The redeemed in heaven, and on the earth, have also a common store-house. At some seasons we might indeed imagine, that those who belong to the present state, were seeking supplies from the husks of the world. But they habitually draw water from the same wells of salvation, and partake of the same living bread, which sustain and refresh the inhabitants of heaven. It is their meat to do the will of their heavenly Father. Spiritual enjoyments are the objects of their ardent desire. For these they hunger and thirst: and without

them, in whatever other respects enriched, they feel themselves to be poor and wretched, and in want of all things. To the treasures, which divine grace has opened to them, they therefore repair. Here only do they hope to find those supports, which are necessary to maintain the vigor of the soul and those refreshments which sustain and gladden the heart. This is the food with which their gracious Lord feeds and quickens them from day to day, and under the influence of which they are enabled "to hold on their way, and to wax stronger and stronger."

This also is the food of all the heavenly inhabitants. Even the angels are represented as stooping down, earnestly desirous to look into the things of salvation. Much more, may we not suppose, are these things the wonder and delight of glorified saints? From the same fulness of grace, which sustains the children of God in the present world, do they draw their supplies. With the same divine beauty are they ravished; and the same blessed communion, elevated and improved indeed, but yet the same, engages all their hearts.

3. They sustain the same relation to the Lord Jesus Christ.

Christ is the believer's brother: "Both he that sanctifieth," says an apostle, "and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." The same relation is recognized by Christ himself. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." They are connected with Christ also by other ties, arising from their participation of the benefits of his atonement. Through his merits they came into possession of spiritual life, and their whole strength is derived from his strengthening them. "I live," says the apostle Paul, "yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." But are these relations peculiar to believers in the present state? Are they not common with them and the glorified in heaven? The connexion, which commenced in this world, is not dissolved. It is more closely cemented. They are still brethren of Christ. He is the first born, and is one among many brethren.

They are also allied to him, as the Mediator of the New Covenant. They were raised to their present happy condition by the merits of his death. And it is not on the ground of their own attainments, but through the efficacy of his blood, and the prevalence of his intercession, that they retain their places. They live because he ever liveth to intercede for them. Viewed as unconnected with Christ, they would stand charged with the full amount of their former sins. They are then on the same ground with every believer in the present world. They are bound to the Savior with the same bonds.

4. Glorified saints, and those on the earth, have the same objects of affection.

In members of the same family we may often discover a similarity of disposition. Possessing the same parents, enjoying the advantages of the same instruction, it would be strange, if there were no points of resemblance. When such resemblance is discovered, therefore, especially if it be striking, it is natural to consider those in whom it is found, as belonging to the same household. On this principle, we may establish the connexion between saints in heaven, and those on the earth. They have the same objects of affection. Although they are so far removed from each other, and placed in scenes so diverse, they yet embrace the same objects in their hearts. We can bring into view only two or three such objects. The same views are entertained of the divine character, and of the Lord Jesus Christ. All eminent saints, even while belonging to the present state, contemplate the character of Jehovah with intense delight. The Psalmist, while contemplating the divine beauty, exclaims, "Whom have I in heaven but thee, and there is none upon earth, that I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." Moses manifested the same affectionate regards for God, when he requested, as the first wish of his heart, that God would shew him the divine glory. The more God is pleased to unfold his character to the view of his people, the more the affections of their hearts are attracted.

The Savior, too, is the delight and joy of every renewed soul. "Whom," says the apostle Peter to his believing brethren, "having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." To them that believe Christ is precious. He is the chief among ten thousand, and altogether lovely. Indeed, love to Christ is the test of discipleship, and indispensable to the attainment of the kingdom of heaven. So true is this, that not to love him, exposes to that alarming denunciation of an apostle against every man who is destitute of this affection; "Let him be accursed."

Now the same affectionate regard for the divine character, and for the blessed Savior, prevails in the hearts of the redeemed above. They are continually employed in crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and in ascribing "blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and to the Lamb." With full hearts, they cry, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Such similarity of disposition evinces, that they have drawn their principles and feelings from the same source; that they partake of the same nature; that they are members of the same family.

5. Glorified saints, and saints on the earth, will finally live together in their Father's house.

It is no evidence that they are not parts of the same family, that they are now separated. Believers are not at home while on earth. They are, at best, only pilgrims and sojourners, and have no

place of settled residence. While they are on the earth, they are about their Father's business, and will no sooner have completed it than they will be removed

"To join the great assembly of the good and just,
Immortal worthies, heroes, prophets, saints."

Those who have reached heaven have had their day of labor and strife. They have now ceased from their struggles, and gone to rest. All, who like them have followed Christ in the regeneration, will shortly be united to their society. None will be continued here any longer than is necessary to answer the great purpose which God designs to accomplish by them. This view of the subject corresponds with the representations of Christ, and of his apostles. Lazarus had no sooner finished his work and suffering on the earth, than he was conducted to Abraham's bosom. Our Lord encouraged his disciples, when he was about to be removed from them, that they should not long remain in this state of pilgrimage. "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." He manifests the same determination respecting his people in his intercessory prayer. "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." They will be not only with Christ, but will be united to "the church of the first born." "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Hence the apostles entertained for themselves, and for their brethren the strongest assurance, that when He who is the believer's life should appear, they also would appear with him in glory.

Thus will God gather his people from the four quarters of heaven into one great family. Not one humble soul shall be missing: all will be brought home. However dispersed, and separated, they shall all be brought together. Even in their dispersion they have been the children of the same Father; the same disposition has warmed their bosoms, the same objects have engaged their hearts. They were different branches of the same family; and however scattered over the whole earth, they will at last be united to the happy company in their Father's house, and with them will celebrate his praise in songs of everlasting joy.

The discourse will now be closed with several practical observations.

1. How consoling is the subject before us to those, from whom pious friends have been removed.

Our Christian friends are dear to us in the present state. How solacing is the consideration, that they are not lost when they die! They have been separated from their Father's house. They have been wanderers in a strange land. But now they have gone home.

While here they were members of the same family with the redeemed in heaven. But now they have become united to them in a blessed society. Now they are gone to God: and the dear Christian friends which were before separated from them, are brought again to their arms. Who, therefore, while they mourn the loss of pious friends, can fail to add rejoicing to their tears. It was not the design of God that they should always be kept at a distance from their Father's house: that they should always be separated from the friends whom they loved. While, therefore, we think of our Christian relatives, who have departed this life, let us regard them as we do the mariner, long tossed on the boisterous ocean, but now just entered into port: as the traveller who, after many a peril, is just welcomed to the embraces of his family.

2. The sentiment illustrated in this discourse is very animating to Christians.

We have seen, that glorified saints and saints on the earth belong to the same family. They are children of the same Father, are supplied from a common treasure, sustain the same relation to the Lord Jesus Christ, possess the same objects of affection, and will finally be associated together in their Father's house. Is it no consolation to you, Christians, that you can claim relation to glorified saints? They are your brethren. With whom, then, are you connected? You are of the same family with Abraham and Isaac and Jacob. All the patriarchs, and prophets, and apostles, and martyrs, are but branches of the same family to which you belong. They have indeed been called home; while you continue to wander in this unsettled state. But you will shortly be united to them. These glorified saints, and an innumerable company of others, whose characters you have contemplated with reverence and delight, will be your familiar associates. With them you will see as you are seen, and know as you are known.

3. The subject urges Christians to strive to be better prepared to unite with the happy society of heaven.

They are indeed of the same family. But how far short do they fall of that holy love, and burning zeal, by which the heavenly inhabitants are distinguished! Shall they not strive to become of a more heavenly character here, that they may be better qualified to unite with glorified saints hereafter? Let them catch something of the celestial spirit. Do they hope to sit down with Abraham, and Isaac, and Jacob, and all the redeemed in the kingdom of heaven? O let them be concerned to cultivate a heavenly temper. Let them be united to that blessed company in the disposition of their souls. They will soon be in their society; soon see them face to face. By this consideration does an inspired apostle urge upon Christians a holy watchfulness and activity. "And that knowing the time, that now it is time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

Finally, in this subject we may find considerations suited to awaken the attention and concern of the wicked and unbelieving. The same general arguments, which established the connexion between Christians and the redeemed in heaven, equally associate the wicked with the damned. Two great families divide the whole human race. If we are not of the family of glorified saints, we form a part of that other great company, of whom those that are dead are gone to the place of punishment. And the period will soon arrive, except we repent, that we shall be taken home to their society. Yes, impenitent sinners, except you return from your wickedness, you will soon be companions of lost spirits. Will you not rather aspire to a connexion with glorified saints? Then you will form a part of their company, and partake of their glory. When all the ransomed of the Lord shall be collected together, you will be with them; and, in happy unison, you will engage with them in rendering praise to Him that sitteth on the throne, and to the Lamb for ever and ever. B. C. D.

For the Panoplist.

THEOLOGICAL REMARKS. NO. III.

On the nature of religious worship, as distinguished from civil respect.

It is well known, that there is among Christians a difference of opinion respecting the import of the word *worship*, as used in the Bible. From a consideration, however, of different passages, in which the word occurs, it is believed, that every candid reader must admit it to be used in two different senses. Hence the inquiry arises, how we are to determine its signification in any particular passage. To illustrate this inquiry, we select the passage in Hebrews: i, 6; *Let all the angels of God worship him.* The Greek word, translated *worship* in this passage, is so translated in other passages, and properly signifies to *bow down*, or *prostrate one's self*. Bowing down, or prostrating the body, as is well known, was among the ancients, and in eastern countries is still, the posture of paying civil respect, and of performing religious devotion. From the mere occurrence of the word, therefore, it is impossible to determine whether the former sense is intended, or the latter. It is however agreed, that some kind of homage is required of the angels to be paid to Christ, who is characterized as the Son of God. What is the nature of this homage? Is it civil respect merely? Or is it religious worship? The signification of the word does not determine! In this passage, then, as in every other passage in which the same word is found, its meaning must be determined by the scope of the passage, the nature of the subject, and attendant circumstances. Its twofold signification has led many to confound its various uses; yet, there is manifestly an important distinction between them.

By the phrase *civil respect*, as used in these remarks, is meant all the homage and respect, which can possibly be due from one creature to another. As there is a difference in the capacities and moral worth of creatures, it is fit that there should be a corresponding difference in their treatment of each other. It is a principle clearly deducible from reason, that we ought to estimate and respect all created beings, in proportion to their moral worth. This seems to be a general principle, by which intelligent creatures, in any part of God's moral kingdom, may lawfully regulate their conduct towards each other. In this world, however, the principle is often disregarded. In their intercourse with each other men are generally governed by principles purely selfish. They are in a great degree dependent on one another, and they almost uniformly treat each other with more or less respect, in proportion to the evidence they have, that it will be for their own personal advantage. We refer now to the common intercourse of life. In that intercourse, we see men every day perform acts of civility with no higher motive than to secure the favor of individuals and aggrandize themselves. Now all the acts of common civility, which men pay to each other, and all the respect and obedience, which it is morally right for one creature ever to pay to another creature, are in their nature totally distinct from that reverence and homage, which are due from all intelligent creatures to their Creator. The latter we call religious worship: but every thing included in the former we call civil respect.

By religious worship, then, is meant the worship due from all created intelligences to their Creator. Reverencing his holy and amiable character; feeling their dependence; submitting to his will; acquiescing in the arrangements of his providence; rejoicing in his supremacy, and acknowledging his all-sufficiency, are some of its branches. As performed by sinful men, it includes confession of sin, a sense of unworthiness, and confidence in God, that he is both able and ready to pardon and restore them to his favor. This worship belongs exclusively to God. No created being can be supposed to have such attributes, as will render him the proper object of it. All beings, except God, evidently derive from him their existence, and are dependent on him for its continuance. Their supreme homage is due, therefore, not to one another, but to him, their common Creator. It can never be true, that religious worship will be due from one creature to another, for the obvious reason, that no creature will ever have such attributes, as to deserve it. The nature of creatures and their relation to the Creator preclude the possibility of the thing. The most exalted angel of light can with no more propriety require our religious homage, than the meanest saint on earth. For however great and exalted that angel may be, he is still a creature, dependent for existence, and under unchanging obligation to serve his Creator; of course his supreme homage, as well as ours, must belong exclusively to the Creator.

But not to dwell on the argument drawn from the nature of the case, I appeal directly to the Bible. The fact, that holy created beings have refused religious worship, when about to be paid to them, and the commands of God, form the testimony, which shall be adduced from the Bible. The power of working miracles, which was given to the apostles, did not, in their own opinion, warrant them to receive religious veneration from their fellow men. Hence Paul and Barnabas declined it from the Lycaonians. When the people witnessed the miracle wrought by Paul upon the impotent man, they "lifted up their voices, saying, in the speech of Lycaonia, the Gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates and would have done sacrifice with the people: which, when the apostles heard of, they rent their clothes and ran in among the people, crying out, and saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein." Acts xiv, 11—15. Thus the apostles discarded the idea of receiving religious homage to themselves, and enjoined on their hearers the worship of the true God, who is the Creator and Preserver of all things. St. John, beholding in vision a glorious angel of light, fell down with reverence at his feet. But the angel forbade him; checking his devotion, as being improperly paid to a fellow being, and gave the only proper direction to it, in the command; "worship God." Rev. xxii, 9. From these examples it is certain, that religious devotion may not be paid to creatures. The commands of God teach the same thing. God said to his ancient people, "I am the Lord thy God." "Thou shalt have no other Gods before me." In reference to all other gods, he said, "thou shalt not bow down thyself to them nor serve them." Moses by divine command speaks thus to the children of Israel. "And, now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes:" "for the Lord your God is God of gods and Lord of lords, a great God, a mighty, and a terrible." "Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave and swear by his name." Deut. x, 12, 13—17—20. A part of this declaration was quoted by Christ, when tempted by Satan, and was explained in the following words, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv, 10. Satan had promised Christ all the kingdoms of the world, on condition that he would pay him an outward act of religious devotion. "All these things will I give thee, if thou wilt fall down and worship me." It does not appear, that Satan pretended to be divine; but it does appear, that Christ refused the required homage, because Satan claimed what

danger, and insensible to the joys of the saints, whether on earth or in glory. Trials of this kind are among the earliest records in the history of man, for the parents of the human race lived to see their first-born a murderer; and from that day to the present, the people of God have mourned over children and other endeared friends, who were preparing for "everlasting destruction from the presence of the Lord." To you, Oh believers, I appeal, and especially to pious parents, whether ye have not known somewhat of the bitterness of those, who, in ancient days, mourned over their malicious Cains, scoffing Ishmaels, and rebellious Absaloms! Have ye not found, and mourned at finding, in the objects of your tenderest affection, such melancholy proof, that "the imagination of man's heart is evil from his youth;" and that "they go astray, as soon as they be born, speaking lies?" Do ye not, in too many instances, find cause to reply, alas! "the heart knoweth its own bitterness."

In this number of solitary mourners is to be ranked the faithful minister of the Gospel. If he is in any degree sensible of his duty, and of the responsibility attached to his office, he considers the people of his charge as peculiarly dear to him, intimately and inseparably connected with his prospect of the things that "are unseen and eternal." Yet after all his labors, how often does he find himself called to mourn over those, who do not believe in Christ, yet dare not disbelieve his Gospel; and to say, "if ye will not hear it, my soul shall weep in secret places for your pride!"

A sinner, formerly obdurate and insensible alike to his own character and future prospects, when awakened and convicted of sin, will adopt the language of the proverb we are contemplating; for he now finds, not from instruction merely, but from experience, that he is "in the gall of bitterness," as well as "in the bond of iniquity." "The first object of solicitude to an awakened sinner, is safety. The law speaks, the offender hears and fears: a holy God is revealed, the sinner sees and trembles."* To escape from the presence of an angry God and from the pressure of conscious guilt, fain would he flee even from himself. Within his own bosom he finds a heart emphatically "deceitful above all things and desperately wicked." Retracing past life he detects a continued, uninterrupted series of transgressions. In anticipations, he can promise nothing but that his life, if continued, will be characterized by the same transgressions repeated and still more aggravated. In the mean time he feels himself condemned, not only to death, but to everlasting destruction; and hell with its horrors seems open before him. "Oh!" cries such a soul, "the heart—the heart knoweth his own bitterness."

Neither are true Christians exempt from some, at least, of the sorrows, now mentioned; for even the Christian mourns for sin, yea, for personal sins. Frequently, does the "spirit of slumber" come upon him; and, as frequently as this recurs, the believer

*Newton.

walks in spiritual darkness and heaviness. He attends, indeed, upon the ordinances; for neither his conscience nor his heart will suffer him to neglect them; but these ordinances fail to afford their former consolations. For the same reasons, he continues to pray; but he finds his prayer so formal and faithless, that he fears the condemnation of those to whom it was said, "this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." If, preserved from "presumptuous sins," he is not left to dishonor his profession by any of the flagitious deeds which have, at times, so grieved the Spirit, and wounded the Savior; still he knows, what is little known to the world around him, a distressing propensity to evil, and a perpetual warfare against it. From his soul, he serves the God of Heaven: he is wretched when he does not serve and love Him supremely. But, behold what a character is man, at the best. "I find," saith he, "a law, that when I would do good, evil is present with me. Oh wretched man that I am! who shall deliver me from the body of this death?" Do not some of my readers recognize their own exercises here epitomized? If so, they are ready to declare, that of a truth, "the heart knoweth his own bitterness."

II. We are assured, by the same authority, that "a stranger doth not intermeddle with his joy," the import of which expression is, that some of the purest pleasures and highest enjoyments of man, are known only to God and to his own soul.

Often are these joys designedly and carefully concealed from others; for the man of God has religious enjoyments, which he does not reveal even to his friends and brethren. So pungent have been his convictions of sin, such experience has he of the deceitfulness of his heart, and so deep is his humility, that he rejoices with trembling; and fears not only to hope for himself, but, lest the approbation of others should influence him to think of himself above what he ought. Having been brought to "abhor himself and to repent in dust and ashes," he fears, lest a deceitful heart and the temptation of the grand deceiver, should abuse the good opinion of men in his favor. He fears, in short, that all his religious experience will prove delusory; and that a communication of them may incur the guilt, as well as the charge of ostentation. Influenced by these motives he often conceals, even from his bosom friend, his spiritual enjoyments. "God forbid that I should glory," saith such an one: "I forbear, lest any man should think of me above that which he seeth me to be." Hence, the enjoyments of the Christian are frequently known only to his "Father who seeth in secret;" and even his brethren "do not intermeddle with his joy."

But more particular reference is here had to those joys, in which a stranger does not participate. The stranger is ignorant of these enjoyments not merely because others do not choose to communicate them to him, but because he has no taste to be gratified by them when communicated; no distinct conception of their nature,

and therefore, most obviously, no personal experience of these joys, nor any participation in them, when experienced by others.

The happiness of the righteous, as has been mentioned, consists in the love and service of God; but of this love the stranger has no experience, nor even any adequate or distinct views. He can love himself and his own; but to love an invisible God, because He is holy, just, and good, is "beyond his measure." Such a Being has no attractions, to operate upon any principle of his soul. His heart and life speak the language of former days; "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." On the contrary, his is "the carnal mind that is enmity against God;" and if he does not, or cannot, persecute the pious, it is certain that he does not "intermeddle with their joy."

Nor does such a character participate in the exercises of those who rejoice in the Divine Government. They behold the government of God, administered to all the creatures of his hand, through all the worlds he has made, and extending from eternity to eternity over that part of duration called time. They contemplate this system of divine government, as executing the immutable purposes of Jehovah; and they hear Him saying to his creatures, "my counsel shall stand, and I will do all my pleasure." Here they rest with implicit confidence—here they trust themselves and all events, not merely with cheerfulness, but with unspeakable satisfaction, that "the Lord God omnipotent reigneth." All this, however, is a language unknown to the stranger. His views have never been thus elevated; and those joys are strangers to his breast. His eyes are closed to the prospects which excite the adoration and joy of the pious, or if he beholds them, dim and obscured, it is with the eye of jealousy and opposition. If he dare not openly deny the scriptural doctrines concerning the character, the government, and the law of God, he has no participation in those joys which originate from these objects.

When the *stranger* hears the people of God express the consolation derived from their confidence in a particular superintending Providence, he has no experience of their joy. God smiles upon his children; they prosper, and refer all these blessings to his bounty. Again, he frowns; they are in affliction they tremble under his chastisements. Still they acknowledge his justice, as well as his Providence in all these events; and it is their consolation that this providence extends even to the falling of a sparrow, and to the preservation of a hair. Thus, when created enjoyments fail, the believer may say with the Prophet, "Yet will I rejoice in the Lord, I will joy in the God of my salvation." Relying upon the interposition of a particular Providence, in their favor, Daniel is safe in the lion's den; and his friends in the midst of the burning fiery furnace. Protected by the same Providence, Paul and Silas can sing praises, at midnight, in a dungeon and in chains. Whether in the common vicissitudes of life, or surrounded by the rage of elements, or amid the concussion of nations, the righteous are still

safe, in life and in death. The grand secret of such a preservation is explained by David: "his heart is fixed, trusting in the Lord". But the stranger hears all this, and perhaps even beholds it, with surprise, if not with contempt. He sees not the hand which supports and protects him; he knows nothing of the satisfaction which the believer experiences, in committing his ways to the Lord; nor of the gratitude of the saints for their protection. For the enjoyments resulting from these sources he has no relish, no desires; and in such joys he has no participation.

The friends of Jesus delight in prayer and in communion with Him; but to the stranger this is an unintelligible thing. He can delight himself in the society, and participate in the pleasure, of spirits congenial to his own; but communion with God, and the pleasures thence resulting, are foreign from his views and pursuits. He may perhaps, attend the place where such exercises are performed and delighted in; but if he does not interrupt the prayers of the saints, it is certain that he "does not intermeddle with their joys;" and all they can expect from him is, that he will remain stupidly inoffensive.

To pursue this subject to its extent, would exceed the reasonable limits of the present communication. It will, therefore, only be added, that the *stranger* knows no participation in the enjoyments of those who relinquish all self-dependence, and repose all their confidence in the merits of their Redeemer. That these have been the exercises of believers, in former days, must be obvious to every one who has any acquaintance either with the Old Testament or with the New; and the redeemed of the Lord still build their hopes upon the same foundation. That soul, who knows the exercises of Gospel humiliation, will not make it even, a question whether he shall be saved, either wholly or in part, "by the works of his own righteousness." So far from this, it is his joy, that there is an atonement adequate to the multitude and magnitude of his sins, and a righteousness, pure and perfect, for his justification. But this salvation exhibits to the *stranger* no objects of gratitude or delight. He has no heart to relinquish his self-dependence; no eyes to behold the need or the excellency of the Redeemer; no ears to hear his voice of mercy; no tongue to speak his praises. Remove his dependence on his own righteousness, and the man is reduced to despair. The corner stone of his hope is torn away; and the whole superstructure, which he has been erecting for eternity, is brought down to ruin. Verily, "*the heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.*"

ΑΓΝΩΣΤΟΣ.

MISCELLANEOUS.

For the Panoplist.

LAWS RESPECTING THE OBSERVANCE OF THE SABBATH.

THE religious public have recently felt a great interest in whatever relates to the preservation of the Sabbath: I say the *preserva-*

tion of the Sabbath: because if some efforts are not speedily made to defend this sacred day from violation, it will be lost, as a great and general institution, exerting a salutary influence on the whole community. It is high time, therefore, that the public should be awake on this subject; that the friends of their country should know what they are to expect for themselves and their children; and that they should diligently inquire of themselves what measures are to be taken to avert the tremendous evils with which they are threatened. With a view to make the readers of the Panoplist better acquainted with the subject, I propose to give an abstract of the laws of several states of the American union, in relation to the observance of the Sabbath, and to add such remarks as may occur.

The oldest statute, now in force in Massachusetts, was passed March 8, 1792. It enacts, that no person shall do any manner of labor, business or work, (works of necessity and charity only excepted,) nor be present at any public diversion on the Lord's day, upon penalty of not less than *ten* nor more than *twenty shillings*. The penalty was raised by an act, passed March 11, 1797, to a sum not less than *four dollars* nor more than *six dollars and sixty six cents*.

Sec. 2nd forbids all travelling on the Lord's day, (except from necessity or charity,) upon the same penalty, raised in 1797, in the same manner.

Sec. 3rd forbids all tavern-keepers, &c. entertaining any inhabitants of the town where they dwell, or others, not being travellers, strangers, or lodgers, or suffering them to remain in their houses, &c. on the Lord's day, upon penalty of *ten shillings*, raised in 1797, to *three dollars and thirty three cents*. Every person remaining at a tavern in his own town, spending his time in idleness, &c. shall forfeit not less than *five* nor more than *ten shillings*, raised in 1797 to not less than *two* nor more than *four dollars*. On every conviction after the first, every tavern-keeper, &c. shall forfeit *twenty shillings*, raised in 1797 to *six dollars and sixty-six cents*.

Sec. 4th declares, that although it was the sense of the Legislature, that the Scriptures enjoin the observance of one whole day, or twenty four hours, as holy time, yet as there is a difference of opinion respecting the time when the Lord's day begins and ends, the foregoing prohibitions are to be construed as extending only to the time between the midnight preceding the Lord's day, and the sun-setting of the same day.

Sec. 5th forbids being present at a public diversion, on the evening preceding, or that succeeding, the Lord's day, on penalty of *ten shillings*, raised in 1797 to *three dollars and thirty three cents*. It also forbids tavern-keepers entertaining company, (except travellers, &c.) on either of said evenings, under the same penalty, raised in the same manner.

Sec. 6th inflicts a penalty of *ten shillings* on any person, who shall unnecessarily absent himself from public worship, for three

months together, provided there be any place of worship, at which he can conveniently and conscientiously attend.

Sec. 7th punishes rude and indecent behavior, within the walls of any house of public worship, on the Lord's day, by a fine of not less than *five* nor more than *forty shillings*.

Sec. 8th enacts, that if any person shall wilfully disturb public worship, either on the Lord's day or at any other time, he shall forfeit not less than *twenty shillings*, nor more than *ten pounds*.

Sec. 9th enacts, that no person shall serve any civil process from midnight preceding to midnight following the Lord's day.

Sec. 10th enacts, that the tythingmen in the several towns shall be held to inquire into and inform of all offences against this act. The oath of a tythingman is as follows: "You, being chosen a tythingman, &c. do solemnly swear, that you will diligently attend to, and faithfully execute the duties of the said office, without partiality, and according to your best discretion and judgment. *So help you God.*"

Tythingmen are authorized to enter into any rooms of an inn, on the Lord's day, and the evening preceding and succeeding, and, if refused admittance, the landlord forfeits *forty shillings* for each offence. Tythingmen are also authorized to examine all persons, whom they shall have good cause to suspect of unnecessary travelling on the Lord's day, and to demand of such persons the cause of their travelling, with their names and places of abode; and if any person shall refuse to give answer, or shall give a false answer, he shall be fined not less than *twenty shillings*, nor more than *five pounds*. If the reason given for travelling be not satisfactory to the tythingman, who makes the inquiry, he shall enter a complaint against the person travelling, before a justice of the peace in the county where the offence is committed, if such person lives in such county; otherwise the tythingman shall give information of the offence to the Grand Jury.

Sec. 11th declares, that the oath of any tythingman shall be sufficient evidence, on trial for any offence under this act, unless invalidated by other evidence.

Sec. 12th declares, that the special authority, given by this act to tythingmen, does not exempt sheriffs, grand jurors, constables, or other officers or persons from any obligation or duty to cause this act to be put in execution; but they shall be held to take due notice and prosecute all breaches thereof, such special authority notwithstanding.

Sec. 13th directs, that the fines shall be for the use of the commonwealth; and that all offences against this act, the penalty of which exceeds *forty shillings*, shall be prosecuted by presentment of the Grand Jury, before the Court of Sessions in the county where the offence is committed. But offences, the penalty of which does not exceed *forty shillings*, shall be prosecuted by complaint before a justice of the peace in such county, unless the offender lives out of such county, in which case he may be prosecuted by presentment.

Sec. 14th repeals all preceding laws.

The act passed in 1797, besides increasing the penalties, as above noticed, directs one moiety of each penalty to be paid to the town in which the offence shall be committed, and the other moiety to the informer.

It also contains a new enacting clause, which forbids driving any hackney carriage into or from the town of Boston, on the Lord's day, without a certificate of permission for the driver and every passenger, from some justice of the peace in said town, on penalty of forfeiting his license for keeping said carriage for three years after committing such offence.

An act, passed by the Legislature of 1815, directs that the penalties shall go to the county and not to the town; and declares, that justices of the peace in the county shall have jurisdiction notwithstanding their remote interest as inhabitants of the county. It also increases some of the penalties; but, as I have not the act before me, I cannot mention the particulars.

This act was made in consequence of a decision by one of the judges of the supreme court, in Sept. 1814, that a justice could not try an offence against this act, committed in the town where the justice resides, as half the penalty then went to the town; and of course the justice was remotely interested in the event of the prosecution.

The decision here referred to was reserved for the opinion of the whole court; and, in Sept. 1815, after hearing elaborate arguments on each side, the following points, among others of less general interest, were solemnly decided by the court, and the reasons delivered by the chief justice.

1. That a justice of the peace has no jurisdiction of an offence against this act, unless the offender lives, (i. e. has his home,) within the county where the offence was committed.

2. That a justice of the peace is not authorized to receive a complaint and issue his warrant, on the Lord's day, for a violation of the law by travelling; and that an arrest made on that day pursuant to a warrant so issued, is illegal, and the officer making it a trespasser.

In deciding this point the court relied much on a comparison of the act, the provisions of which have been stated, with a preceding act, passed by the Legislature of 1782.*

Some remarks on these statutes may be expected on a future occasion.

I now proceed to give an abstract of the law of New Hampshire, on the same subject, passed in Dec. 1799, and taking effect March 1, 1800.

Sec. 1st prohibits all secular labor on the Lord's day, (works of necessity and mercy only excepted,) and all games, &c. on penalty of from one dollar to six dollars.

Sec. 2nd prohibits all travelling on the Lord's day, between sun-

* See Mass. Rep. vol. xiii, p. 324.

rising and sunsetting, (unless from necessity, or to attend public worship, visit the sick, or to do some office of charity,) under the same penalty.

Sec. 3rd prohibits tavern-keepers, &c. from suffering inhabitants of the same town to remain at the tavern on the Lord's day, under the same penalty, to be inflicted upon the tavern-keeper, and upon every such inhabitant spending the time at the tavern.

Sec. 4th makes it the duty of each town and district to choose at least two tythingmen annually, by ballot, men of good substance and sober life, whose duty it shall be to inform of all breaches of this act.

Sec. 5th punishes rude and indecent behavior within the walls of any house of public worship, on the Lord's day, by a fine of from *fifty cents to six dollars*.

Sec. 6th declares, that the oath of any tythingman, or selectman, shall be sufficient evidence, upon trial of any offence against this act, unless invalidated by other evidence.

Sec. 7th enacts, that parents, guardians, and masters, shall be liable for fines imposed on minors, under this act.

Sec. 8th provides, that it shall be lawful for any selectman or tythingman, within his precincts, to command assistance and forcibly to stop and detain any person, whom he shall suspect of travelling unnecessarily on the Lord's day, for such time as shall be requisite for demanding the cause of such person's travelling, his name and place of abode, and receiving the answer to such demands; and if the answer shall not be satisfactory, such tythingman or selectman shall have full power to detain in his custody such person, until a regular trial can be had, and to command the necessary aid therefor.

Sec. 9th punishes any person, who shall refuse to give aid to a selectman, &c. by a fine of from *one dollar to six dollars*.

Sec. 10th punishes any person, who shall give a false answer to a tythingman, &c. by a fine of from *one dollar to thirteen dollars*.

Sec. 11th makes it the duty of selectmen, as well as tythingmen, to inform of all breaches of this act. If any person be acquitted on trial, he recovers cost against the complainant, unless the complainant be a tythingman, or selectman. Every justice of the peace shall have power to bring before him any person offending against this act, and, upon his own view, or other sufficient evidence, to convict the offender and impose the fine. All fines go to the poor of the town, where the offences are committed.

Sec. 12th provides, that any person, against whom a justice shall pronounce sentence under this act, shall have the right of appeal to the court of common-pleas. Any justice is authorized to give a license for travelling or labor, on the Lord's day, in any case, when he judges it to present a work of necessity and mercy; and such license shall be a bar to a prosecution; provided, however, if any person shall be prosecuted, who, although he had such license, neglected to give a sufficient reason to the tythingman, or to shew the license, he shall pay the costs.

Sec. 13th limits prosecutions to thirty days after the offence.

Sec. 14th prescribes the form of a warrant for the collection of fines.

Sec. 15th prescribes the form of serving warrants.

Sec. 16th repeals all preceding laws on this subject.

The act closes with a recommendation to all ministers of the Gospel to read this act publicly, in their congregations, on the Lord's day next after the choice of town officers annually.

A law of Vermont, passed in March 1797, contains the following provisions on this subject.

Sec. 1st enjoins upon the people the observance of the first day of the week as a Sabbath, or day of rest from secular labors, and forbids all secular labor, (except such as necessity and acts of charity shall require,) between twelve o'clock of the night preceding and the sunsetting of the same day. It also forbids games, &c. all resorting to any public assembly unless for public worship, and all visiting from house to house, unless for religious conversation, or from motives of humanity and charity. The penalty is a fine not exceeding *two dollars*.

Sec. 2nd punishes the wilful disturbance of public worship, by a fine of not less than *five* nor more than *forty dollars*.

Sec. 3rd punishes rude and indecent behavior within a house of public worship, under a penalty not exceeding *two dollars*.

Sec. 4th makes it the duty of grand jurors, tythingmen, and constables, to present all offences against this act.

Sec. 5th makes parents, &c. liable to pay the fines of their children, in consequence of conviction under this act.

Sec. 6th authorizes any justice of the peace to grant a permit, in writing, to any person who has necessary occasion to travel, &c. and such person conducting peaceably on the Sabbath, shall be exempt from any penalty.

Section 7th limits prosecutions, for offences against this act, to thirty days after they were committed.

An act was passed, in addition to the foregoing, Nov. 1801, which provides,

1. That no civil process shall be served between sunset on Saturday evening, and midnight after the Sabbath; and any supposed service, within this period, shall be void.

2. That no person, within this period, shall hold, or resort to, any ball, dance, or other public amusement, under penalty of a fine not exceeding *two dollars*.

All fines imposed by these acts are to be paid into the treasury of the town, where the offences were committed.

I propose hereafter to give an abstract of the laws of other states on this subject, and make such remarks as may occur.

A. B.

ON FUNERALS.

Sir,

To the Editor of the Panoplist.

Should the following be thought deserving of a place in your useful publication, you are at liberty to insert it; otherwise please to destroy it.

At a time when so much is doing to promote the cause of the Redeemer, and so many methods are suggested to obtain means for defraying Bible and Missionary expenses; the writer has often reflected on what he conceives the importance of diminishing expenses, usually attendant on funerals.

I would first mention the expense and trouble incurred, by the relatives of the deceased, in obtaining a mourning dress, as a preparation for the funeral. After the occurrence of a death, messengers are immediately despatched to procure articles of clothing. The tailor and mantua-maker and milliner are called; the house is in confusion; and the principal attention of each person is apparently directed to the single object of being suitably dressed on the occasion.

Might not almost any family, in tolerable circumstances, who have suitable attire to appear in the house of God, be furnished with badges of mourning, which would distinguish the mourners, and answer every good purpose of a mourning dress, at a very small expense? Many perhaps will say, the dress obtained for these occasions is not lost. I would ask, are not many articles ceremoniously worn a few times, and quickly thrown aside, the original expense of which, in a family of eight persons, might have purchased fifty Bibles, and promoted the spiritual good of as many families?

Another topic of animadversion is the practice of using wine and ardent spirits at funerals. This we may consider not only as useless and expensive, but as having a direct tendency to counteract the efforts of the friends of religion and morality to suppress the awful evil of intemperance. Might not the money which is expended in this way, be appropriated to better purposes, and, at the same time, many be preserved from that sin, which may render them miserable here and hereafter?

Are not the melancholy instances, which have been known to exist, of intemperate drinking at a funeral, sufficient to dissuade the friends of Christ from ever again laying this temptation before their fellow creatures?

The above remarks, the writer has cause to hope, do not all apply to the people of the capital of Massachusetts; but in many towns in the vicinity, the existence of these customs is still abundantly evident.

It is well known, that many people rely much on custom and are the loyal subjects of this tyrant. Of these the writer can hope but little; but to his Christian brethren in general he would say, "we hope better things of you." W.

We seize this occasion to offer a few remarks, in addition to the suggestions of our correspondent. The subject of conducting funerals, in a suitable manner, has engaged the attention of many, among the most judicious persons in the community, and has been a frequent topic of conversation. Such persons see and regret the evils which have been mentioned. It is obvious, however, that no thorough alteration of an established custom can be expected, unless it be the result of combination. Very few men would think of doing differently from what their neighbors had done, unless it had been determined what to do before a death had actually taken place, and preparations for a funeral were immediately necessary; and very few men would be likely to determine beforehand, unless in consequence of united consultation. Hence, deliberate resolutions have been formed and entered into, by the principal inhabitants of some towns, with reference to the management of such funerals, as should subsequently occur in their respective families. In this way only can the public hope for a reform of the mischievous customs above referred to.

The expense incurred by the wealthy in purchasing a great deal of new clothing, preparatory to a funeral, may be, and often is, an unwise use of money; but when persons in straitened circumstances are induced by the tyranny of custom, as is sometimes the case, to contract debts of considerable magnitude, in order to appear in what they think a reputable manner, the effect is much more pernicious. In order to prevent unnecessary expense, and to remove the temptation to contract debts imprudently, the most wealthy and respectable inhabitants of a large town in Massachusetts agreed, that they would only wear some small badge of mourning, on the occasion of deaths in their families, but would not make any considerable change in their dress. If this example were extensively followed, it would be a great public benefit.

The practice of giving wine and spirits at funerals is not only a waste of money, but an entertainment so ill-timed and unappropriate, that it is surprising it should ever have been adopted. How absurd is it to exhilarate the spirits, when the mind ought to be peculiarly solemn. How unnatural to destroy all distinction between the house of mourning and the house of mirth; or rather to change the house of mourning into the house of mirth, even while the lifeless remains of a departed friend are before the eyes. It will be urged, perhaps, that wine may be necessary as a cordial to relieve fatigue, and recruit the exhausted spirits. It is sufficient to answer, that if an individual should need a cordial, let it be taken in private, and not offered indiscriminately. The fact is, however, that of those who drink wine at funerals, not one in fifty has any need of it. When it is customary to offer wine on these occasions, every observing man must have seen a light, garrulous behavior, entirely unsuited to the solemnity of the event, which had called the company together. It is the tendency of all bad practices to grow worse and worse. Unless, therefore, a reform is had in this particular, we may expect that funerals will become in our coun-

try, as they are now in some countries, occasions of gross intemperance. In one town at least, in the vicinity of Boston, a large number of the principal inhabitants determined unanimously, that they would not offer wine or spirits at funerals, unless as a cordial to individuals who evidently needed it.

The custom of having funerals on the Sabbath is becoming far too prevalent. They are often hastened or delayed for this purpose. In country parishes, where funerals are rare, this course is by no means so objectionable as in large towns, where their recurrence on the Sabbath imposes a heavy burden on clergymen, and greatly interrupts the sacred duties of the day.

REVIEWS.

CIII. *New Missionary field: A Report to the Female Missionary Society for the Poor of the city of New York and its Vicinity, at their Quarterly Prayer-meeting, March, 1817. By WARD STAFFORD, A. M. New York; J. Seymour. pp. 55.*

It is one of the distinguishing marks of the age in which we live, that, as new objects of charity are discovered by the eye of the Christian, the duty of attending to them presses upon his conscience till he begins to exert himself to afford relief. The first and most natural method, which he adopts, is to unite with his brethren in some suitable association, for the purpose of augmenting their common efforts by the effect of joint counsels, labors, and sacrifices. Hence every year witnesses a great increase in the number of charitable institutions, and a wide extension of the field of their operations. A multiplication of societies, formed with a view to do good to mankind, must be expected for a great while to come, besides a vast augmentation of the resources and activity of such as already exist. The sluggish and selfish professor of religion will be alarmed at this suggestion. In his opinion there are too many societies already, and too many sacrifices are already made to educate the poor, and to extend the knowledge of salvation. But the sluggish and the selfish, though they may hang as a dead weight for a while on the cause which they profess to favor, will not ultimately arrest its progress. The Christian world demands and will receive other counsels, and will pursue a different course; a course of advancement in every beneficent labor, and of cheering success in every laudable enterprise. The human race can never be enlightened, reformed, and evangelized by human agency, unless the great body of Christians shall engage in the immense work with a zeal and an energy in some degree proportionate to its importance. But we have sufficient reason to conclude, that God will use the agency of men in this great concern; and, of course, that professed followers of Christ will be awaked to a new sense of their duties.

Among the comparatively recent efforts of evangelical benevolence are to be numbered the employment of missionaries in some

of our large cities, and the adoption of other measures to make the poor and ignorant acquainted with the Gospel. In the service of a society formed for these purposes Mr. Stafford has been some time employed, and has thus been enabled to collect the facts, which form the basis of the publication before us. His labors were by no means confined to preaching, though he delivered two sermons on the Sabbath, one to children belonging to the Sabbath schools, from 400 to 600 of whom attended, and one to laborers and others at the ship-yards, about 300 of whom were usually present, besides several lectures during the week. In addition to these labors, he visited "thousands, who had never before seen a minister within their dwellings, and many of whom had never seen one in the house of God." In performing these visits he was received with respect and affection, and found it easy, as would appear from the whole narrative, to direct the minds of those whom he visited to the most important subjects. He spent considerable time in visiting the sick and dying, in attending funerals, and visiting Sabbath schools; and, in a few months, distributed 600 or 700 Bibles, and several thousand religious tracts of a suitable character.

After giving a brief outline of his labors, Mr. Stafford proceeds to describe the destitute condition of New York, as to the ordinances of the Gospel. He is far from intimating, however, that this populous city is in a worse condition, in this respect, than that of other large cities generally. The details of his calculations may be interesting to our readers.

It is supposed that New York contains 120,000 inhabitants, exclusive of sailors from other places, and strangers from all parts of the world. There can hardly be less than 130,000 persons, on an average, living in that city, during every part of the year. There are not more than 52 congregations of Christians, of all denominations; and admitting that there are 60 ministers of the Gospel, and allowing that there ought to be a place of worship and a minister to every 1,000 souls, there is a deficiency of 60 ministers and 68 churches. In other words, before the present population of New York can be adequately supplied with religious instruction, there must be 68 new churches erected, and at least 60 additional clergymen employed. The increase of churches and ministers must keep pace with the increase of the inhabitants.

We have reflected considerably on the subject, and are fully of opinion, that one minister to 1,000 souls is not more than a competent supply in cities; and that, in the country, ministers should be more numerous, in proportion to the population.

Mr. S. gives it as the opinion of several clergymen and others, that the number of regular worshippers does not, on an average, exceed 600 to a church. Allowing 600 to a church, the number of regular worshippers in the city is 51,200, leaving 89,000, who are absent. Mr. S. admits, that a considerable number must be allowed for children, invalids, and others necessarily detained from pub-

lic worship. We regret that some calculation was not made of the number, who are thus necessarily detained, as it would have removed the appearance of attempting to swell the number of the destitute to an unreasonable extent. We suspect the fact will be found to be, that in ordinary towns at least *one third* of the inhabitants are necessarily detained from public worship; and that in large cities, if all the members of a congregation were disposed to attend, not more than 600 out of a thousand could actually be present at any one time. It is obvious, that small children compose the great majority of those, who are necessarily absent. In regular and orderly country parishes, where the people generally mean to attend public worship when they can, we imagine it to be very rare, that more than 500, out of a parish containing 1,000 souls, are actually present in the house of God at one time. Some of those, who are absent, doubtless stay at home for insufficient reasons; but in the happiest state of the church and society, not more than two thirds of the population could be present in the church on the same Sabbath. Supposing, then, that, on an average, 600 persons regularly attend each of the 52 places of public worship in New York, this number makes the full proportion of 52,000 inhabitants. Such an estimate would leave enough people for 68 churches, unsupplied with suitable places for public worship. Of 68,000, souls, according to the statement which we have made, 40,800, that is, 600 out of every thousand, ought to attend worship ordinarily on the Sabbath. But in order to ascertain how many of these individuals are justly to be ranked among the destitute, we are to remember, that a large number of persons absent themselves from public worship, who have seats in some church. We do not mean that they never attend; but that they are absent often, very often, from whim, idleness, or to ride for pleasure, or from a slight cold, or other indisposition. From what we know of great cities, we deem it not uncharitable to suppose, that for every three persons actually present at public worship, *one* may be counted upon as unnecessarily absent, who is provided with a convenient place to attend, and who does attend occasionally. As 31,200 have been supposed to attend public worship, one third of that number, viz. 10,400, is the number of those who may be supposed to be unnecessarily absent. Besides this class of persons, a considerable number of the absent might obtain seats in churches now erected, if they were desirous of doing so. Although some of the churches are completely filled, others have vacant seats; and we think it not extravagant to suppose, that the 52 places of public worship might contain, on an average, 100 additional worshippers in each, over and above those who already have seats, making 5,200 in the whole. It is obvious, that all who easily might be accommodated with religious instruction on the Sabbath, in places of worship now existing, are not to be ranked among the destitute. In other words, they are no more destitute than they would be, if there were a church and a preacher at every corner; for in that case, they might still be voluntarily absent. Deducting the two last

numbers from 40,800, and we have 25,200 left to be ranked among the really destitute; that is, there are 25,200, individuals, who ought to be actually present in the house of God every Sabbath, but who have not, and in the present state of things cannot have, any place to assemble for public worship, or any means of public religious instruction. These persons, and those members of their families, who would be necessarily detained from public worship, make a population of 42,000, all of whom may be ranked among the really destitute. It will be seen, that we do not consider all who exceed 1,000 souls to a congregation, as of course destitute. Admitting, as we do most readily, that in the happiest state of things, there should be a congregation and a preacher for every 1,000 souls, yet there is a wide difference between the happiest state of the church and an entire destitution of religious privileges.

We ought to state, in this place, that possibly we have misapprehended Mr. Stafford's meaning, when he says, that "the number of regular worshippers does not, on an average, exceed 600 to a church." By *regular worshippers* we understand him to mean those, who are actually present at public worship, in ordinary cases, on the Sabbath; and this interpretation is confirmed, we think, by a subsequent sentence. Still he may have intended to rank under the denomination of regular worshippers, all who have seats in any church, and who sometimes attend. If the latter be his meaning, and if he be correct in his estimate, some of our conclusions are erroneous; and the 10,400, whom we have described as unnecessarily absent, are to be transferred with all the members of their families, (reckoning 1,000 for 600,) making 17,333, to the class of the really destitute. But take the smallest estimate, viz. 42,000, and this is a frightful number of immortal beings to remain destitute of the means of grace in a single city, in the heart of a Christian country.

But Mr. Stafford prosecutes the inquiry on other data, and arrives at a still more lamentable result. He endeavors to ascertain how many persons belong to a congregation, on an average. The process is as follows:

"The ministers, however, of the Dutch Reformed Church keep an exact account of the number of families and individuals belonging to their respective charges, and report them to the Synod at their annual meeting. According to the report made at the last meeting of the Synod, it appears that the average number of souls belonging to four of the congregations in that connexion, viz. Garden-street, the Middle and North Churches, and the Church at Greenwich, is 806. Three of these congregations are ranked among the largest in the city, and the other by no means among the smallest. If we allow the other congregations in the city to be on an average as large as these four, which is far from being the case, there will be 41,912 souls under the care of some spiritual guide or minister of the Gospel; leaving 78,088 destitute, or who are not attached to any congregation or denomination of Christians. Some doubtless attend public worship, who do not strictly belong to any congregation. But the number of such does not equal, it is believed, the number who nominally belong to some congregation, but absent themselves from the house of God. The size of our congregations, is greatly increased by strangers, of whom there is always a consider-

able number in the city, and who usually attend public worship. The whole number of families belonging to the four congregations above named, is 604, and the whole number of souls 3,225. Allowing the same number to a family, throughout the city, as is found by calculation to belong to these families, there will be about 22,600 families. The average number of families belonging to these four congregations is 151. Supposing all the congregations in the city to have the same number, there will be 7,852 families attached to the different congregations; leaving 14,796 families which are not attached to any congregation, and, of course, not under the immediate care of any spiritual guide."* pp. 7, 8.

To the class, who do not attend public worship, Mr. S. adds almost all the seamen. He then compares New York with other large cities, and finds the same cause of complaint existing in them all, to a greater or less degree. According to the principle of allowing 1,000 souls to a congregation, Boston has 13,000, and New Haven 3,000 destitute. Although we admit, that if all the people of these towns were inclined to attend public worship, it would be well to have 13 new churches in Boston and 3 in New Haven; and although we believe, that if these new churches were erected, and the pulpits filled with able evangelical preachers, nearly all the people would be inclined to attend; still we doubt whether the word *destitute* is best fitted to describe the state of the excess of the population over 1,000 to a congregation. We doubt, for example, whether a single individual in New Haven could truly say, that he does not hear the Gospel preached, because he is not able to hear it. We do not believe that one person can be pointed out in that city, who will find such a plea available at the bar of God. Yet we do not say, that if every individual were suitably anxious for the salvation of his soul and the religious instruction of his children, all could be well accommodated at the existing places of worship. We know very well they could not; and we know as well, that means would immediately be brought into exercise to erect new places of worship. The state of things in New York, however, cannot be compared with that in New Haven. A brief selection of facts must satisfy our readers.

"Within a few months, I have distributed from 600 to 700 Bibles. Most of these Bibles have been given, not to destitute individuals, but families. It is presumed, that these are but a small portion of the Bibles which have been distributed in the city during that time. The Female Bible Society, which was formed the last spring, has directed its attention almost exclusively to the destitute in this city. But to be more particular:—

*"We have ascertained from personal inquiry in different parts of the city, that the proportionate number, who do not belong to any congregation, is considerably larger than this estimate supposes.

"It has been estimated, that in the whole State of New York there are 500,000 people destitute of the stated ordinances of the Gospel, or about one-half of the whole population, allowing one minister to a thousand people. Ministers who had not been regularly educated were not included in that estimate. In the present estimate, all of every denomination are included. It is supposed that there are nearly 200 organized congregations in which ministers might probably be settled. According to this estimate, the city is not so well supplied with religious teachers as the rest of the state, a great part of which is considered missionary ground; and there are not two thirds as many organized congregations in proportion to the population.

"It has been ascertained, by personal examination, that in one section of the city, out of 20 families adjoining each other, 16 were destitute of the Bible; in another, out of 115 families, adjoining each other, 70 were destitute; in another, out of 32, 21 were destitute; in another, out of 30, 27 were destitute. Were it necessary, we might extend this enumeration through many pages. Taking the accounts, however, of the different sections which have been examined, or of the seventh ward, and parts of the fourth, sixth, and tenth wards, it appears, that not less than one-third, and probably not less than one-half, of the families are now destitute of the Bible, notwithstanding the hundreds which have, within a short time been distributed.

"Families, which are destitute of the Bible, cannot be supposed to possess other books of a religious nature, or to have gained much religious knowledge from any other source. Accordingly we have found the people deplorably ignorant as it respects the subject of religion. It is impossible, however, to enter into a particular description of their character—a few prominent facts must serve as a general index." pp. 10, 11.

From among these facts the following are selected. Between 5 and 6,000 adults and children, most of whom were unable to read, and ignorant of the first principles of religion, have been admitted into the Sabbath schools of that city. A girl of 15, a native of the city, came to one of these schools, having never been within a church, never heard of a Bible or a Savior, nor known that she had a soul, but supposed, that when she died it would be the end of her existence. There also came to one of the schools a woman of 30, who was ignorant that she had a soul. Many foreigners are lamentably ignorant, and the people of color have been sadly neglected; but no small proportion of the ignorant and destitute, are white people, who were born in the city, and have lived there all their days. As a specimen of the ignorance which prevails, Mr. S. states, that hundreds of families attempt to exclude evil spirits from their houses by nailing horse-shoes at the bottom of their doors.

A great proportion of the people are crowded together, from four to twelve families in a house; often two or three families in a room; and those of all colors. These people generally spend the Sabbath in idleness, in gluttony and drunkenness at home, or in frequenting tippling shops, or walking into the country. A vast multitude of tippling shops are kept open on the Sabbath. Mr. Stafford counted twenty-three, in passing a short distance, as he was going to public worship. Towards the close of the day these shops are all thronged with company. In the city no fewer than 1,489 persons are licensed to sell ardent spirits by the small quantity. In the seventh ward, where the people are poor beyond description, there are between 200 and 300 tippling shops. Most of the retailers of spirits are of the lowest and most vicious character. It is supposed there are 6,000 abandoned females in the city. In a distance of forty rods not less than twenty ball-rooms have been counted, in which were assembled hundreds of this class of people, dancing to the sound of the violin. The rooms are fitted up in an expensive style, and universally furnished with a bar, or dram-shop. Other vices are mentioned; and Mr. S. com-

ments on the facts disclosed, with much force of style and tenderness of feeling. We should be glad to extract two or three pages from this part of the pamphlet, did our limits permit.

The means on which Mr. S. would rely to produce a reformation, and which he describes and insists upon at considerable length, are the following.

1. The most ignorant, whether adults or children, must be taught to read. In accomplishing this, Sabbath schools will have great efficacy. Yet they will by no means do all that needs to be done.

2. The Bible must universally be distributed where it is needed; and the wants of the people must be ascertained by laborious and particular inquiry made for that express purpose.

3. The Gospel must be preached to all the poor and destitute. In our opinion this is the great mean, and incomparably more powerful than all other means without it.

4. Houses of worship must be erected, and congregations collected.

5. Associations of benevolent persons must be formed in every section of the city, to ascertain the moral state of the people and to improve it.

In order to benefit the seamen, who frequent that great emporium of commerce, the following measures are proposed. First, the foundation of a marine school, in which seamen may be instructed in useful branches of learning. Secondly, the establishment of Bible Societies for the particular benefit of seamen, and of which they should be members and patrons. Thirdly, the erection of a house of worship expressly for their accommodation. The utility of these measures is shewn at large.

6. Continual and earnest prayer must be offered to God for his blessing upon all these exertions for the salvation of men.

As motives to enlist Christians in this holy war Mr. S. urges the command of God, the Christian's own happiness and growth in grace, the interests of civil society, the interests of the church, and the final success of well-directed efforts.

This pamphlet is written with ability as well as zeal, and is one of the most instructive works of the kind which we have ever read. It ought to be perused by every inhabitant of any large town, who is capable of attending to a discussion of this sort. We earnestly recommend to every leading member of society to procure a copy of it; even if he is obliged to write to New York on purpose. We very much regret that it is not in our power to devote several additional pages to a consideration of some of the principal topics, which it presents to the mind. In conclusion, we would exhort Mr. Stafford, and all who are engaged in the same cause, to persevere in the good work to which they have put their hands.

CIV. *The Drunkard a Destroyer: a Discourse delivered before the Massachusetts Society for the Suppression of Intemperance, at their anniversary meeting, May 30, 1817. By SAMUEL WORCESTER, D. D. With the Fifth annual Report of the Society. Boston; J. Elliot. pp. 24.*

WHEN men of considerate, reflecting and powerful minds, of active benevolence, and of high character and standing in society, engage in any important work, a great deal of good is sure to be accomplished, and much evil to be prevented. We may certainly conclude, therefore, that the associations, which call forth such addresses as the one before us, and the one delivered by the Rev. Dr. Appleton the year preceding, will not fail to produce a considerable effect. If all is not done, which a good man would desire to see done, yet the progress of evil habits will be arrested, many will be awakened to a just view of their danger, and a higher tone of morals will be perceptible in the whole community.

The number of Moral Societies formed in different parts of our country, with a principal reference to the suppression of intemperance, is very great; and the characters of the leading men in these combined exertions is in the highest degree respectable. If the impulse already given can be continued and increased, a complete victory will be achieved. But here lies the difficulty. Even the well-disposed are soon tired in a course of extraordinary efforts. They easily sink down into a state of inactivity, quietly fold their arms, and say, either that nothing can be done, or that they have done their part. It is curious to observe how zealously and perseveringly many an active man will labor to obtain the laying out and making of a favorite road, or the erection of a favorite bridge; and this often without any very considerable prospect of personal advantage, but principally from the love of seeing the public well accommodated. Though the same man be moral in his own conduct, and a friend of good morals, there is scarcely a probability of his being induced to put forth one tenth part of the energy to reclaim the wicked, erect a barrier to arrest the progress of moral desolation, and prevent the inhabitants of a town or a county from becoming drunkards, confirmed Sabbath-breakers, or otherwise incurably vicious, which he spontaneously puts forth in behalf of the road or the bridge. Is this difference owing to a dread of opposition? The man will often contend against the most violent opposition, of many years continuance, for the sake of his road. When he assumes the character of a reformer, is he afraid his motives will be impeached? He knows they will be impeached, if he labors to get a road laid out, which shall thwart the interest or the prejudices of his neighbors. Yet this does not deter him. It seems difficult to account for the appalling influence of opposition on the mind of a man, who undertakes to improve the public morals; yet such is the force of this opposition, that he, who can maintain the character of a consistent, zealous, intrepid reformer, gives proof of more true courage, and has higher claims on the admiration of his fellow-men, than can be

ascribed to any other character, except that of a martyr for the true religion. To say that he has more courage than the warrior, is to degrade the subject. A single Luther, or Knox, displayed more genuine bravery, more heroism that could not be counterfeited, than can be proved to have existed in all the armies commanded by Buonaparte, the Archduke Charles, the Duke of Wellington, and Prince Schwartzburg, during the last twenty years. How, then, it will be asked, are we to expect reformers? They are, indeed, a wonderfully rare class of men; and, in our opinion, a sufficient number of them can never be obtained, especially those of the right stamp, unless by giving our young men a different education from the one they now receive. But we have not time to enter on this subject.

There is one class of motives, which may reasonably be expected to have considerable influence in bringing public odium upon the sin of intemperate drinking: and we are happy to see that these motives are of late a good deal insisted on. We refer to the fact, that a great part of the taxes collected under the state laws, are rendered necessary by intemperance. This is so notoriously the case, that the fact is never denied, nor questioned. Let it be kept continually in view. Men naturally hate to part with their money. They grudge to pay taxes, unless where habit has made it a thing of course; and even then they complain if taxes are raised? The inquiry is made of collectors, thousands of times every year, "Why are taxes raised? Why am I taxed so highly?" Let the answer always be ready. "You are taxed so highly, because the town is obliged to support many drunkards, and many families impoverished by drunkenness. If things go on at this rate, your children and grand-children will be obliged to pay half their earnings to support drunkards; unless, as may probably enough be the case, they become drunkards themselves, and avoid the payment of taxes by becoming inhabitants of an alm-house. Our forefathers provided against this evil. They knew that thousands of tippling shops would make tens of thousands of drunkards. They knew that drunkenness would introduce a legion of evils, and no possible good. They enacted wholesome laws, not oppressive, not tyrannical, not difficult of execution, and which if executed, would for ever prevent the existence of a tippling-shop, or disorderly tavern, in the commonwealth of Massachusetts. The superintendence of these laws was committed to the selectmen, with many cogent exhortations, aided by many motives of public and personal interest; and their duty was impressed upon them by a solemn oath. But behold the progress of demoralization! In a few years, by the unparalleled negligence and complying disposition of the selectmen, and by their entire forgetfulness of their oath of office, the whole system of laws on which this subject became perfectly nugatory and useless. This language may seem strong; but it is much weaker than the truth would warrant. The selectmen extensively, almost throughout Massachusetts, have for many years annually made a formal written certificate, con-

taining a palpable notorious misstatement; a misstatement which permitted the existence of all the evil, which the law intended to prevent, and made the law a piece of mere waste paper. As there is no security to the laws, from the main barrier which the legislature erected around them, it is time the people should take the business into their own hands; and, as they do not like to pay taxes for the support of drunkards, they should insist preremptorily on the suppression of tippling-shops. Remember, then, my friend, that when you pay taxes, you are paying a large portion of them solely because your selectmen have been willing to connive at the violation of the law, in order to permit a multitude of their townsmen to engage in the exalted employment of keeping tippling shops; and this without any possible good to the community, and with the certainty of bringing immeasurable evil upon society and individuals." If a collector should address this language to one of his neighbors, who was complaining of high taxes, we believe it would be hard to contradict him; and even if the selectmen should be present, they would act wisely to walk away in silence.

The text chosen by Dr. Worcester, as suited to the occasion of this discourse, is found in Eccles. xi, 18: *But one sinner destroyeth much good.* This divine apothegm is applied to the drunkard, who is forcibly described as destroying his estate, his health and strength, his mental faculties, his character, his usefulness, his temporal life, his immortal soul; as rendering his family miserable; as spreading a baleful contagion all around him. With a view to shew the spreading nature of intemperance, Dr. W. supposes that one intemperate man will, in the course of ten years, corrupt and draw into intemperance five other persons; and that each of those five, in ten years more, will corrupt five others; and that this progression will be continued. This supposition is not extravagant, if we give the drunkard and his followers materials enough to operate upon; but it is obvious, that as drunkards increase, the sober part of the community decreases, so that victims enough cannot be supplied to exhibit the full effect of this tremendous contagion. It is doubtful whether society could exist, if one half the adult population were reduced to the character of habitual drunkards.

Dr. W. computes that there are 80,000 drunkards in the United States. On this estimate he comments as follows:

"Eighty thousand persons, wasting property, health and life,—destroying their faculties, their characters, their usefulness,—ruining their bodies and their souls, for this world and for the world to come! Eighty thousand destroyers, engaged in demolishing the happiness and the hopes of as many families; reducing to poverty and wretchedness, parents, partners, children; filling with anguish, the hearts, and covering with confusion the faces, of virtuous connexions and friends! Eighty thousand of different ranks and conditions, spreading around them an infection, worse than the plague; vitiating the habits and manners, and corrupting the minds and hearts of their respective circles and classes, scattering the seeds of temporal and eternal destruction throughout all the departments of the community! Who can

think of the good, which they are destroying from year to year, without the deepest anguish and dismay? Who can look forward upon the frightful progression, and contemplate the good which they will eventually destroy, and not be overwhelmed with amazement and horror!

"War, famine, pest, volcano, storm, and fire,
 "Intestine broils, oppression with her heart
 "Wrapt up in triple brass, besiege mankind!"

But what is any one, even the most destructive of these plagues,—what is all of them together,—in comparison with intemperance? War indeed is a tremendous destroyer! But let any one set himself to make fair calculations for the two hundred years of our country's history; and with the destruction by war, compare the destruction by intemperance, of property, of morals, of family peace, of private and public happiness, of health and of life, of temporal and eternal interests; and he will soon find the conviction irresistible, that where war has destroyed its thousands, intemperance has destroyed its ten thousands!" pp. 7, 8.

The speaker estimates the expense of spirituous liquors unnecessarily consumed every year, in Massachusetts alone, as not less than 2,000,000 dollars, and the expense of human life as being so great, that nearly 700 persons, in this commonwealth, annually finish the work of gradual suicide by intemperance. He thus comments on the unconcern with which the public are accustomed to regard this terrible evil.

"Fraught however as intemperance is with all manner of mischief; yet how little is the excitement which it produces! Were as much property and as many lives to be destroyed—to say nothing of the moral devastation, and the eternal ruin, which ought still to be kept in sight,—were as much property and as many lives, as are yearly destroyed by intemperance, destroyed by fire, by civil insurrection, or by foreign incursion, the whole nation would be moved. But intemperance, a pestilence continually walking in darkness, a destruction incessantly wasting at noon-day, is regarded, if regarded at all, with the tranquillity of apathy, or with the levity of infatuation. With its ribaldries and blasphemies indeed, the ears of virtue and religion are often stunned; with its orgies and tumults, individuals and neighborhoods are often disturbed: yet over a great part of its shameful and direful operations and effects, a veil is sedulously drawn; and the rest are every where too common, too familiar, to engage attention.

"And how many there are of all ranks, who with little concern, or thought, give countenance and encouragement to this hideous destroyer! What multitudes who, though not such as are generally understood by intemperate persons, are yet in the practice of drinking intoxicating liquors with a frequency and freeness, which cannot be needful for any good purpose, but tend to generate intemperance in themselves, and to promote it in others! And what multitudes more, either from an ill-advised hospitality or generosity, are continually putting the cup to their neighbors' mouths, or from a fatal complaisance or pliancy are accustomed to treat the practice with fostering indulgence!" p. 12.

These specimens will convince the reader, that the discourse is a powerful appeal to the patriotism, public spirit, and love of order yet remaining in the community, on a subject vitally important to the present and succeeding generations.

The annual report is enriched with valuable extracts from the reports of the New Bedford, Dedham, and Marblehead auxiliary

Societies. It is stated in a note, that two thirds of the paupers, in Boston alms-house, are brought thither by intemperance. The Dedham report gives a picture of the admirable institutions of our fathers, and of the causes of modern degeneracy, drawn by the hand of a master. We regret that we have not room to insert it.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

The following extracts from the journal of Messrs. Hall and Newell, at Bombay, are continued from our number for May, p. 251. The first date of this journal, p. 227 of the May Panoplist, was erroneously printed May 13th, instead of June 13th, 1815.

JAN. 9, 1816. Some days ago we received intelligence that Mr. Fyvie, missionary at Surat, was so severely ill of a fever, that his life was almost despaired of. This morning he, his wife, and Mr. Skinner, arrived at Bombay. They have come to our house, and will stay with us until some change takes place in Mr. Fyvie's situation, who is now but just alive.

Mr. Skinner has presented to us the whole of Flavel's valuable works. In our native school we have abolished that part of the exercises, in which the boys were instructed in the worship of their false gods. When this was proposed, the teacher agreed to it, without making a single objection.

15th. It is an unspeakable joy to us, that we may do something for the religious instruction of the heathen every day, and that we can assure our patrons and Christian friends at home, that through their pious liberality, hundreds of their unenlightened fellow creatures are every week *warned to flee from the wrath to come, and to lay hold on that eternal life which is in Christ Jesus our Lord.*

19th. Mr. Fyvie is now so far recovered, that Mr. Skinner, thinking it his duty to return to Surat, has to-day taken his leave of us.

Feb. 11th. We, together with Mr. and Mrs. Fyvie and Mr. and Mrs. H. participated in the ordinance of the Lord's supper.

23d. To-day we received a letter from Dr. Worcester, dated March 20th, 1815, one from Mr. Richards, dated the 6th of the same month, and two from Brother Nott's friends of nearly the same date. It is about six months since these letters reached Calcutta. To-day finished the translation of Mark's Gospel.

March 10th. As our labors are so much the same from day to day, it seems useless to be very frequently remarking upon them. The native languages, together with Greek and Hebrew, will long constitute our principal study; and this study, added to the translating of the Scriptures and preaching to the people, will be the principal business of every day of our lives. And it is probable that the manner of our preaching will continue to be much the same as at present. We shall daily go among the people, and preach to five, fifty, or a hundred, or to more, as we may find opportunity; and these we shall meet in the streets, and market places, in private houses, and in their temples, at their weddings, festivals, and pilgrimages, as the case may be. Thus we expect to labor in the hope, that by and by, through the divine blessing, a congregation will be collected and a church planted; and that we shall have the means of printing the Scriptures and religious tracts for the more rapid and extensive instruction of the people.

21st. Received a letter from Dr. Carey mentioning a receipt of a remittance for us. We were happy to learn, that Br. Judson and his wife were well, and in hope of soon beginning to preach Christ to the heathen around them.

22nd. Yesterday and to day we have written three letters, one to Dr. Carey, one to the Rev. T. Thomason, and one to J. Calder, Esq. of Calcutta. The principal object of these letters was, if possible to ascertain whether we can procure a fount of types in Bengal. That we should be able to commence printing appears to us more and more important every day.

27th. To-day Mr. Fyvie has left us to return to Surat, having entirely recovered from his extreme illness. He goes to Surat, however, in uncertainty whether he shall remain there, or go immediately to Travancore to succeed Mr. Ringietaube, who, as Mr. F. was yesterday informed, has left that mission, after having converted, as he states, more than 1,000 souls from heathenism. There were under his care six or seven congregations, with churches built for their accommodation. There are also schools and catechists. Mr. R. proceeds to the Cape.

April 10th. An article appeared to day, in the Bombay Gazette, respecting Nathaniel Sabat, the Arabian convert. This man, who (by means of the account given of him by Dr. Buchanan) has excited so much interest in the Christian world, about a year ago publicly abjured Christianity and wrote in defence of Mahomedanism. The article above mentioned states, that he is now in Penang, residing with an Armenian Christian;—that he is much distressed, on account of having renounced the Christian religion and written against it. He declares, that he did it in a moment of passion, not from conviction, but merely for the purpose of taking revenge on an individual, whose feelings, he supposed, would be wounded by an attack on Christianity, more deeply than by any thing of a personal nature. He professes to be very sorry for what he has done; says he has no hope of ever enjoying peace or comfort again in this world; and only desires, that his life may be spared long enough for him publicly to refute the foolish things he has written in his pamphlet against the truth of the Gospel. Those, who best knew Sabat, have long doubted whether his conversion was any thing more than a change of religious profession. If it were not, his apostasy is easily accounted for. But there seems to be something in the present state of his mind, which would encourage us to hope better things concerning him; even *perhaps* things which accompany salvation. But, though Sabat should finally prove an apostate, let us remember with joy and gratitude, that the noble Abdallah, his former companion, witnessed a good confession, and laid down his life for the name of the Lord Jesus.

11th. To day is a Hindoo holy day—the annual pilgrimage to the temple of *Maha Luxumee*, which is situated upon the sea shore, on the western side of the island, about three miles from the town of Bombay. Towards the close of the day we walked out to the temple, mingled with the crowd, and spoke to the people, as we found opportunity, on the folly and wickedness of their idolatry. There were probably not less than a lack (100,000) of people assembled on this occasion. They go individually into the temple; just get a glance at the idol, *Maha Luxumee*, or the *great goddess of wealth*, make their prayers, which are about half a minute in length, present their offerings, which are in general a cocoanut, a little clarified butter, fruits, flowers, and pice, (a small copper coin, about the value of a cent,) and then retire. Some, on these occasions, sacrifice a cock to the goddess. We saw this rite performed to day. A man stands at the door of the temple, with a knife to perform the ceremony. The fowl is brought by the offerer and delivered to him; he strikes off the head, pours out the blood at the door of the temple, and receives a pice or half pice for his services. Some of the blood is taken up with the finger, and applied to the forehead of the person on whose account the sacrifice is offered. The dead fowl is taken away by the person who offered it, and he probably carries it home and eats it. For although it is not common among the high casts to eat any kind of flesh,—it is permitted, even to *Brahmins*, to eat flesh that has been offered in sacrifice.

The sacrifice of the sheep is pretty common in this place. It is remarkable that the *life* and *blood* of the animal, are principally regarded by these idolaters, in making their offerings to their gods. When the life of the

victim has been offered, and the blood shed in presence of the idol, the carcase is removed as a thing of no account. What should put it into the minds of these unenlightened heathens, that the shedding of blood could have any efficacy in appeasing the anger of God against sin? Let the unbeliever solve this question, if he can.

The pilgrimage to Maha Luxumee is of a local nature, and is observed only by the inhabitants of Bombay, and probably some few on Salsette. There are other places, such as Ra-nisseram, Juggernaut, Benares, &c. to which multitudes of pilgrims resort from the most distant parts of India. The account, which one of our Brahmins gives us of the ground and reason of pilgrimages is this: viz. that they have efficacy both to obtain the favor of God and to purify the mind from sin; because (says he) God is pleased with us in proportion to the pains we take to obtain his favor; and again, the pilgrim, while on his way to some holy place, will naturally inquire with himself, "Whither am I going? Why am I taking all this trouble? What is the object of my pilgrimage?" Thus his mind being filled constantly with pious thoughts, there is the less room for sin; and so one, who performs a long pilgrimage, of course becomes very holy and obtains peculiar favor with God.

This reasoning, if applied to the true religion, would be in some measure correct. The pilgrimages of the Jews, three times a year to the temple at Jerusalem, doubtless had a salutary influence on their minds. They must have tended greatly to encourage and strengthen that people in their belief and practice of the true religion. But the case of the Hindoos is quite the reverse. Their pilgrimages, and all their religious rites, tend to confirm and strengthen them in the practice of idolatry and wickedness.

(To be continued.)

MEASURES TO ABOLISH SLAVERY IN THE ISLAND OF CEYLON.

[The following correspondence is interesting to the philanthropist and the Christian, and particularly to the friend of missions. The high testimony which is borne to the utility of missions cannot but command the respect, and attract the attention, of many who have hitherto thought lightly of the subject. If the exertions, which have been made within a few years past, to promote the cause of Christianity in Ceylon, have already produced so powerful an effect, as is ascribed to them by Sir Alexander Johnstone, what encouragement is afforded to renewed and increased labors.

It is worthy of remark, also, that the friendly and respectful manner, in which the correspondence is communicated to the American Missionaries, and to the Secretary of the Board, indicates, that the civil authorities of the island are disposed to countenance and favor missionaries from this country, as well as from Great Britain.]

A letter from Sir Alexander Johnstone to the American Missionaries.

COLOMBO, 2d OCT. 1816.

SIR Alexander Johnstone presents his compliments to the American Missionaries, and takes the liberty to send them, for the Secretary of the American Board of Commissioners, a packet containing copies of the proceedings which have lately been had on this island, relative to the emancipation of all children born of slaves after the 12th of last August. As the unanimity with which this measure has been adopted by all the principal proprietors of slaves, Europeans as well as natives, at Colombo, Galle, and Jaffna, must be attributed to the salutary effect, which the different missionary societies have of late years produced upon the minds of the people, by circulating in the country the principles of Christianity, it occurred to Sir Alexander, that copies of these proceedings might be interesting to the committee.

Sir Alexander hopes to hear, that the gentlemen and ladies of the American mission have had a favorable passage to Jaffna, and that they have not suffered by the change of climate.

*A letter from Sir Alexander Johnstone to the Rev. Samuel Worcester, D. D.
Secretary to the A. B. C. F. M.*

COLOMBO, 26th SEPT. 1816.

SIR,

I have the pleasure to send you for the information of your Society, copies of the proceedings which have lately been had on this island, relative to the emancipation of all children who may have been born of slave parents, since the 12th of last month: from these proceedings you will perceive, that the state of domestic slavery, which has prevailed here for three hundred years, has been abolished.

As the unanimity with which the measure has been adopted by all classes of people, natives as well as Europeans, may in a great degree be attributed to the zeal with which the different missionary societies have for some years circulated the doctrines of Christianity among the inhabitants of the country, and as your committee may wish to know the different steps which I have felt it my duty to take since the year 1806, to bring about so desirable an object; I beg leave also to send you the copy of a letter which I have lately written upon the subject to some of the missionaries who reside at this place. Allow me to offer you my congratulations on the occasion.

I have the honor to be, Sir, your most obedient humble servant,

ALEXANDER JOHNSTONE,

Chief Justice and first member of his Majesty's Council in the island of Ceylon.

Copy of a letter from Sir A. J. to some of the Missionaries in Colombo.

GENTLEMEN,

COLOMBO, 20th SEPT. 1816.

I have the honor to send you for the information of your Society in England a copy of the proceedings, which have lately taken place at Colombo, Galle and Jaffna, relative to the emancipation of children born of slaves after the 12th of last month.

It will, I am sure, be gratifying to your friends to hear of the measure, which the principal proprietors of slaves at these places have adopted. As soon as I became, in 1806, a judge of the Supreme Court and a member of his majesty's council in this island, I proposed, but without success, a similar measure. Although I was disappointed at that time, I did not despair of ultimately succeeding in my object; and I felt it to be my duty to persevere, and to make every effort in my power to encourage the establishment in these settlements of such political and religious institutions, as were calculated to give the natives a more rational idea, than they had been accustomed to entertain, of liberty and of religion, and thereby gradually prepare their minds for the abolition of that state of slavery, which had prevailed amongst them for three hundred years.

With this view I went to England early in 1809; while there, I submitted to his majesty's ministers the propriety of establishing in these settlements the trial by jury, and to the Bible, as well as to many of the religious societies, the necessity of their forming some permanent system for meliorating the morals of the people, by enlarging their knowledge of the Christian religion. His majesty's ministers having approved of my proposal, the trial by jury was established in these settlements in 1811, and at my suggestion the right of sitting upon juries was not confined in this island as it is in other parts of India, to Europeans only, but was extended without distinction to all the natives of the country. The Bible and other religious societies, having also approved of my plan, immediately began to take, and have ever since continued to take, the most active and decisive measures for extending to this part of India the benefit of their several institutions.

I have for some time observed with satisfaction the change which the establishment of trial by jury, and the exertions of the several Missionary Societies on this island, have produced in the feelings of the people with respect to domestic slavery; and I availed myself, with pleasure, of the opportunity, which the arrival of the last Reports of the African Institution lately afforded me, to send to the principal proprietors of slaves, the account which has been published in them of the proceedings that were had at Colombo in 1813, under the 50th of George III, and recal to their recollection the proposal, which I formerly made to them in 1806. The unanimity with which that proposal has been adopted on the present occasion, compared with the opposition which a similar proposal met with in 1806, affords a proof, which must be flattering to every Englishman, of the salutary effects which may with certainty be produced in a country, by gradually imparting to its inhabitants some of those advantages which are derived from the freedom of our constitution, and the purity of our religion; and may be instructive, as an example to those persons whose inclinations may hereafter lead them to adopt any measures for the moral improvement of natives in other parts of India. As the principal proprietors of slaves on this island have declared free all children, who may be born of their slaves after the 12th of last August, it becomes the duty of every one who feels an interest in the cause, to take care that the children who may be born free, in consequence of this measure, should be educated in such a manner as to be able to make a proper use of their freedom; and it is to your Society, as well as to the other Missionary Societies to which the natives are already so much indebted, that I look with confidence for the education and religious instruction of all those children. I need not, I trust, add, that you may command my services in any way in which you think they may be of use in forwarding an object, which is so intimately connected with the prosperity and the happiness of a very numerous class of the inhabitants of this island.

I have the honor to be, gentlemen, your most obedient humble servant,

ALEXANDER JOHNSTONE.

PROCEEDINGS AND CORRESPONDENCE MENTIONED IN THE FOREGOING LETTERS.

TUESDAY, 23d JULY, 1816.

In obedience to the order of this court, bearing date the sixteenth day of this instant July, the Acting Registrar enters the following proceedings:

A meeting was held on the 14th instant, in the jury room at Thelstsdorp, of the Dutch Gentlemen who belong to the special jury for the province of COLOMBO, to take into consideration the subject of the following letter, which the Hon. the Chief Justice had written to them on the 10th instant.

To the Dutch Gentlemen at Colombo, belonging to the Special Jury.

GENTLEMEN,

COLOMBO, 10th JULY, 1816.

The able assistance which I so often derive from you in the execution of my office, renders it my duty to communicate to you any information which may be interesting to your feelings. I therefore have the honor to send for your perusal the VIIIth and IXth Reports of the African Institution, which I have lately received from England.

The liberality which you have always displayed in your sentiments as jurymen, makes me certain, that you will be highly gratified at the success which has attended the proceedings of that benevolent Institution.

Many of you are aware of the measure, which I proposed in 1806, to the principal proprietors of slaves on this island, and of the reason, for which its adoption was at that time postponed: Allow me to avail myself of the present opportunity to suggest to you, that should those proprietors in consequence of the change which has since taken place in the circumstances of this island, now think such a measure advisable, they will, by carrying it into effect, set a bright example to their countrymen, and shew themselves worthy of being ranked amongst the benefactors of the human race.

I have the honor to be, Gentlemen, your most obedient humble servant,

(Signed)

ALEXANDER JOHNSTONE.

The above letter having been read, all the gentlemen unanimously resolved to consider as born free, every child who may be born of any of their slaves from and after the 12th of August next, and that a committee of thirteen should be immediately appointed, to prepare the necessary resolutions for carrying this benevolent intention into effect, and also that the following answer should be sent to the Hon. the Chief Justice.

To the Honorable SIR ALEXANDER JOHNSTONE, Knight, Chief Justice of the Supreme Court of Judicature in the Island of Ceylon, &c.

MAY IT PLEASE YOUR LORDSHIP,

We, the undersigned, respectfully beg leave to acknowledge the receipt of your lordship's very kind and condescending letter of the 10th instant, accompanied with the VIIIth and IXth Reports of the African Institution, the perusal of which we did not delay, in consequence of the honorable distinction which your lordship has shewn in addressing us on so important a subject, with the laudable and humane view of directing our attention to the measure, which your lordship has heretofore proposed in the year 1806. We sincerely beg leave to assure your lordship, that the proposal conveyed by your lordship's letter is gratifying to our feelings, and it is our earnest desire, if possible, to disincumber ourselves of that unnatural character of being proprietors of human beings; but we feel regret in adding, that the circumstances of every individual of us does not allow a sudden and total abolition of slavery, without subjecting both the proprietors and the slaves themselves to material and serious injuries.

We take the liberty to add, that the slaves of the Dutch inhabitants are generally emancipated at their death, as will appear to your lordship on reference to their wills, deposited in the records of the Supreme Court; and we are confident, that those who are still in a state of slavery, have likewise the same chance of obtaining their freedom.

We have, therefore, in following the magnanimous example of those alluded to in the aforementioned Reports of the African Institution, come to a resolution, as our voluntary act, to declare that all children who may be born of slaves from and after the 12th of August 1816, inclusive, shall be considered free, and under such provisions and conditions as contained in a resolution which we shall agree upon, and which we shall have the honor of submitting to your lordship for the extinction of a traffic avowedly repugnant to every moral and religious virtue.

We have the honor to subscribe ourselves—

COLOMBO, }
14th July, 1816. }

May it please your Lordship, your Lordship's most obedient and very faithful humble servants.

Signed by seventy persons.

The Committee, having drawn up the following resolutions, forwarded them on the 19th to the Hon. the Chief Justice, with request to his lordship to submit them to his excellency the Governor, for his excellency's consideration.—

At a meeting of the members of the special Dutch Jurors, assembled by general consent for framing certain resolutions to be carried into effect for the eventual emancipation of children born of slaves, held at Colombo on Monday the 15th of July, 1816.—

Resolved unanimously, 1st. That all children born of slaves from and after the 12th of August next ensuing shall be considered free.

[Here follow various resolves; the object of which is to provide for the maintenance of the children, by requiring them to remain with their masters and work for their food]

and raiment; if males till they are 14 years of age, and if females, till they are 12; and to prevent fraud to the prejudice of such children, by requiring a strict registry to be taken of their births and deaths.]

These resolutions were signed by the thirteen Jurors. On their being communicated to the Chief Justice, he returned the following answer.

GENTLEMEN,

COLOMBO, 21st JULY, 1816.

I have had the honor to receive the resolutions, which you have sent me by Mr. Knickenbeck, and by Mr. Prins, and shall with pleasure present them as you desire me to his Excellency the Governor.

I beg leave to offer you my warmest congratulation on this interesting occasion. The measure, which you have unanimously adopted, does the highest honor to your feelings; it must inevitably produce a great and a most favorable change in the moral habits and sentiments of many different classes of society in this island; and generations yet unborn will hereafter reflect with gratitude upon the names of those persons, to whose humanity they will owe the numerous blessings, which attend a state of freedom.

I return you my sincere thanks for the honor you have done me by making me the channel, through which your benevolent intention is to be communicated to his Excellency the Governor; as an Englishman I am bound to feel proud in having my name associated with any measure, which secures the sacred right of liberty to a number of my fellow creatures.

I have the honor to be, gentlemen, your most obedient and humble servant, &c.

As soon as the determination, which the Dutch gentlemen of the special jury had come to, was known, all the native jurors at Colombo immediately resolved to come to a similar determination; and letters were written to the Chief Justice by the Jurors of the respective classes of the Mahabadde, Mahomedahns, Fishermen, Chitties, and Vellales, informing His Lordship that they unanimously concurred in opinion with the gentlemen of the Dutch special jury.

The *Mahabadde* class of Cingalese is supposed to comprise a population of about 24,000, scattered through the island. Their employment consists principally of cutting down the cinnamon, and preparing the bark for exportation. Their letter was signed by 25 jurors.

The *Mahomedahns* in Ceylon are principally the descendants of Arabs, who settled along the coast of India, in the 9th and 10th centuries. It is estimated that there are between 30 and 40,000 of these people, scattered along the coast, besides a considerable number in the interior. They are an active race, and carry on a considerable portion of the retail trade of the island. Their letter is signed by 15 jurors.

The *Fishermen* are a very numerous and powerful class of people. The fisheries are a considerable source of revenue, and are carried on principally by this class of men, whose cast is next in rank to the *Vellales*. Their letter is signed by 18 jurors.

The ancestors of the *Chitties* many years ago came over to the island from the peninsula of India. They settled in Ceylon for the purpose of carrying on trade and manufactures. They are not a numerous class; but are in general affluent, and for the most part professed Christians. Their letter is signed by 10 jurors.

The cast of the *Vellales* is reckoned the first in rank among the Cingalese. They are in great numbers in the parts of the island, now principally inhabited by the Aborigines. Most of the head-men are chosen out of this class, and the majority of native land-holders belong to it. Their letter is signed by 13 jurors.

The letters of all these classes are copied at length and transmitted to the Corresponding Secretary. They are very handsomely expressed. They all acknowledge the reasonableness, the humanity, and the duty of manumitting slaves, as far as a regard to the safety of the community will admit. The Chitties say, after fully and cheerfully acceding to the proposal of the Dutch jury, that they regret that this benevolent design could not have been sooner accomplished, and are "sensible, that by such a procedure, they not only alleviate the misfortunes of a portion of their unhappy fellow-creatures and their future offspring, but thereby discharge a most important duty as Christians, and evince a due sense of the precepts of the holy religion they profess."

To all these letters the Chief Justice returned the following answer:

GENTLEMEN,

COLOMBO, 22d JULY, 1816.

I have had the honor to receive the resolutions which you have respectively passed, declaring your unanimous acquiescence in the measure, which has lately been adopted by the Dutch special Jurymen.

I take the liberty to enclose you, as the best way of conveying to you the sentiments which I entertain upon the subject, a copy of a letter which I have written to those gentlemen.

Allow me to add, that I am fully aware of the anxiety, which the jurymen of all casts have shewn, to emulate the example set them by the Dutch special jurymen; and that it will be gratifying to the friends of humanity to know, that whatever difference of religion, or whatever difference of cast, may prevail among the persons who are enrolled on the

list of Jurymen for this place, no difference of opinion has for a moment prevailed among them as to the propriety and justice of the measure in question.

I have the honor to be, gentlemen, your most obedient and humble servant.

On the 22nd of July, the Chief justice waited on the Governor and laid before him all these proceedings. That they were approved by the Governor and Council there can be no doubt, for early in August similar proceedings were had by the Dutch jurymen of the provinces of Jaffna, and Galle, which, with that of Colombo, form the three districts into which the island is divided.

At the close of these communications, the Rev. B. C. Meigs wrote a letter, which contains the following passages, and gives the latest intelligence from the American mission in Ceylon.

REV. AND DEAR SIR,

JAFFNAPATAM, Nov. 26th, 1816.

By direction of my brethren, I have procured the foregoing copy of the original communications to be sent to America. The original was spread over too much paper to be sent by mail, as there were in it eleven sheets of foolscap paper. The Prince Regent must give his approbation to the measure, before it can become a law. It meets with considerable opposition from many of the selfish slave-holders in the island. The number of slaves in this district is *very great*; and their condition is in many respects wretched. Sir A. J. as you will see by this, and by our journal which we have lately sent to Calcutta for America, is extremely friendly and kind to us, and also to the other missionaries on the island.

We are now all in a very comfortable state of health, and highly favored by a kind Providence. Sister Richards has been confined to her bed for about five weeks; but is now much better. We are making some progress in Malabar. It is a difficult language, and can be obtained only by hard study. It is now the rainy season, so that we can do but little towards repairing the house at Batteecotta.

Affectionately yours, B. C. MEIGS.

REV. SAMUEL WORCESTER, D. D.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

May 26, 1817. From the Female Cent Society in Rowley, by Miss Lois Cogswell, Treasurer,	\$32 21
27. From the Dracut and Chelmsford Cent Society, by Mrs. Phebe Varnum, Treasurer,	15 00
Appropriated as part of a contribution in the Rev. Mr. Thomas's Society in Abington,	5 00
Contributed at three prayer meetings in Carlisle, remitted by the Rev. Mr. Litchfield,	5 00
From Jonathan Newcomb, by the Rev. Mr. Perkins,	10 00
From the Rev. Mr. Storrs's Society in Braintree, a contribution,	58 00
29. From an unknown person in Wrentham, by the Rev. E. Fisk,	5 00
From several little girls in Bedford, (N. H.)	1 18
From the female association do.	2 50
From the Female Cent Society in Manchester, by the Rev. James Thurston,	18 50
From the Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, Treasurer,	64 92
From the Female Cent Society in Hopkinton, Mass. by Mrs. Olive Howe, Treasurer,	9 32
do. do. for the translations,	5 20
From the Rev. Horatio Bardwell, missionary, by the Rev. Dr. Woods,	1 20
From Mr. Benjamin Bailey, of Sterling,	1 00
From a female friend of missions in Natick,	50
From the Female Cent Society in Worcester, by Miss Lydia Taylor, Treasurer,	22 04
From the Female Reading Society in Worcester, by Miss Rebecca Tufts, Treasurer,	6 38
A five dollar bill enclosed by mail, of which half was appropriated to another charitable object,	2 50
30. From an unknown person in Westfield, by letter,	8 00
31. From a female in Andover, north Parish, by the Rev. Dr. Worcester,	3 00
From an unknown person, for missions on our own continent,	3 00
From the Female Charitable Society in Peru, (Mass.) for the translations, by Mrs. Elisabeth Hawkes,	11 28

Carried forward \$270 68

	Brought forward	\$270 68
A part of a legacy of \$2,000 bequeathed to the Board by the late Julia Norton, of Farmington, (Con.) paid by Horace Cowles, Esq. executor of said will, to the Hon. John Treadwell,		1,512 00
June 2. From an unknown person, by Mr. S. T. Armstrong,		1 70
From Mr. Robert C. Robbins, part of the avails of his collections in Charleston, (S. C.)		397 50
5. From the New London Female Foreign Mission Society, by Mrs. Charlotte Wolcott, Treasurer,		56 00
6. A contribution in the 3rd Religious Society in Newbury, under the pastoral care of the Rev. Mr. Kirby,		30 15
7. From a lady in Swanzey, (N. H.) by Mr. S. T. Armstrong,		2 00
From a friend of missions in Wheelock, by Mr. S. T. Armstrong,		1 00
From St. Johnsbury, (Ver.) collected at a monthly prayer meeting, remitted by Mr. Clark, to Mr. S. T. Armstrong,		14 20
From the Juvenile Society in do.		7 61
15. From the Female Charitable Society of Great Barrington, by Gen. John Whiting,		21 81
14. From the Hallowell and Augusta Foreign Mission Society, by John Sewall, Esq. Treasurer, remitted by Mr. James Gow,		16 38
From a friend to the translations, by do.		50 00
16. From the Cent Society in Lisle, (N. Y.) by Elisabeth Ford, Sec. for missions on this continent, remitted to the Rev. Dr. Morse,		3 00
18. From Mr. Reuben Hyde, of Winchendon, (Mass.)		53 00
From an unknown person, to purchase a Bible for the heathen, by the Rev. Levi Pillsbury,		20 00
From the Female Foreign Mission Society in Montpelier, (Ver.) by Mrs. Lucy Richardson, the Treasurer, remitted by the Rev. Chester Wright,		1 00
19. From Ladies in the First parish of Pittsfield, for the translations, by Mr. Orville Dewey,		1 00
From the Female Cent Society in Wilmington, (Ver.) by Mr. Pliny Fisk,		46 50
A contribution on the Sabbath, in do.		15 00
Do. at a monthly concert,		23 00
From the Mite Society of New Canaan, (Con.) by Mr. Eliphalet St. John, Treasurer, paid to T. Dwight, Esq.		2 81
From the Female Cent Society in Hamden, by Miss Esther Dickerman, Treasurer,		5 74
21. From the Newell Society of the first parish in Mansfield, by the Rev. S. P. Williams,		31 55
From the Rev. J. Porter, contributed at the monthly concert in Pomfret, (Con.)		62 00
From an individual in the first parish of Mansfield, for the distribution of Bibles,		20 00
From an individual in do.		82 00
From the Newell Society, in Brooklyn, (Con.)		26 00
23. From the New Hampshire Bible Society for publishing the Scriptures in the languages of the heathen, by George Hough, Esq. Treasurer,		2 50
From Mr. Nathan C. Findlay, of Zanesville, (Ohio,) by the Rev. Wm. Hanford,		30 00
From children of the Rev. John Woods,		1 00
24. From J. S. by Mr. S. T. Armstrong, for the translations,		16 00
25. From the Biddeford and Saco Society for promoting Christianity among heathens and Jews, remitted by the Rev. Jonathan Cogswell, of which one fourth is appropriated to the Jews,		75 50
From an Association in Goffstown, (N. H.) by Mr. Jonathan Aikin,		122 00
From a friend by do.		10 00
27. From the Female Cent Society in Townsend, by Lieut. Samuel Stone,		1 49
From the Association of young men in Townsend, by Mr. Cushing Wilder,		5 00
From three individuals,		117 20
28. From the Foreign Mission Society of Windham County, (Con.) by Jonathan Jennings, Esq. Treasurer,		10 00
30. From an unknown person, in a letter with the Portland post-mark,		50
		10 50
		9 40
		11 50
		2 50
		14 00
		150 00
		10 00
		\$3,084 36

THE SCHOOL FUND.

May 26, 1817. From various persons, by the Rev. Dr. Spring; viz.		
From an unknown friend,	\$1 00	
From do. do.	3 00	
From do. do.	10 00	
From a child,	15	
From the Female Society in Newburyport,	14 28	28 43
27. From the Female Cent Society in South Reading, for the education of heathen children in North America, by the Rev. Reuben Emerson,	21 04	
From two little girls, saved by abstaining from the use of sugar in their tea,	1 00	22 04
From a female, by the Rev. Mr. Perkins,		3 79
From the association of females in Manchester, by the Rev. James Thurston,	43 00	
From the association of males in the same town,	31 40	74 40
From the male and female associations in the first parish of Amesbury, (of which \$3 were appropriated to the benefit of children in this country,) by the Rev. B. Sawyer,	20 00	
From the Female Charitable association in the same parish,	5 00	25 00
From Mrs. Barton, of Fitchburg, and her daughters, by the Rev. Mr. Eaton,		3 00
From a Society of females in the first parish of Worcester, (who meet for social prayer,) for the education of a child, in the family of the American missionaries, to be named SAMUEL AUSTIN, out of respect to their pastor,		30 00
From females in the same parish, for the education of a child to be named CHARLES AUGUSTUS GOODRICH, out of respect to their pastor,		30 00
29. From the gentlemen's and ladies' associations in Boxford, by Mrs. Briggs,		25 23
30. From the school of Misses Hall and Mugford, in Salem, by the Rev. Dr. Worcester,	2 40	
From the schools taught by the Misses Danas, of Ipswich,	5 31	7 71
From annual subscribers in Bedford, (N. H.) by the Rev. Dr. Morse,	24 00	
From James Parker, Esq.	10 00	34 00
From a lady, for the instruction of heathen children, in the American wilderness,		1 80
From Helen Maria Hawkes, by Mrs. Elisabeth Hawkes,		2 00
From the following sources, by the Rev. Elias Cornelius, for the Indian schools in North America; viz.		
Contribution in the Middle Dutch Church, in the city of New York, after a Sermon by Mr. C. given by Christians of different denominations,	333 28	
Contribution in Newark, (N. J.)	80 91	
From Mr. Havens, of New York,	10 00	
From a lady, earned by her needle, by the Rev. Paschal N. Strong,	5 00	
From a friend to missions, by the same hands,	2 00	431 19
From "a friend to moralizing and Christianizing the inhabitants of the globe," enclosed to the Hon John Treadwell, of which, "\$10 are to be used for educating the native children in this country, and the other \$10 for teaching heathen children in foreign countries."		20 00
June 5. From ladies in Bluehill, (Maine,) by Mrs. Dolly Fisher, remitted by Mr. Bailey,	30 00	
From students in Bluehill Academy,	4 32	34 32
7. A collection in the monthly prayer meeting in Keene, (N. H.) for schools among the aborigines of our own continent,		12 00
From Mrs. K. Dean, of Fairhaven,		2 00
9. From a lady in Wilmington, by the Rev. Freegrace Reynolds,		3 00
11. From the Female Cent Society, in Winchendon, (Mass.) by Mr. Daniel Henshaw,		14 02
16. From a Society in Dublin, (N. H.) by Mr. Isaac Appleton,		23 00
From the Cent Society in Lisle, (N. Y.) by Elisabeth Ford, Secretary, for the schools at Bombay, remitted to the Rev. Dr. Morse,		10 00
19. From two little boys, in Middlebury, (Ver.) the savings of small presents, by Mr. Hemmenway,	1 50	
From three young ladies in Sheldon, (Ver.) by do.	1 50	3 00
From the young men's Heathen School Society in Wilmington, (Ver.) by Mr. Pliny Fisk, for the the school among the western Indians,		14 18
From Mrs. Mercy Hale of Hammondsburg, Ohio, by the Rev. William Hanford,		2 00
23. From the Warner Association for educating heathen children and youth, by the Rev. John Woods, of Warner, (N. H.)		25 00

Total of donations published in this number, \$3,965 52.

\$981 16

N. B. We are requested to state, that the donation acknowledged in our number for Feb. last, under date of Feb. 3, as having been remitted by Eliakim Phelps, Esq. of Belchertown, was in fact remitted by the Rev. Eliakim Phelps, of Brookfield, as an appropriation from a contribution in that town.

Some persons have heretofore contributed various articles of jewelry, the greater part of which have been disposed of as well as possible, by various agents of the Board; usually by the persons to whom they were committed; and the avails have been mentioned in the Panoplist. Some articles remain on hand. It is suggested to all, who contemplate making sacrifices of this kind, that they had better sell the articles, and give the money. The donations will then be acknowledged immediately, and the donors will know what they give. There are various other reasons for this request, which, however, we have not room to specify.

Donations, received subsequently to June 30, will be published in our next number.

MASSACHUSETTS MISSIONARY SOCIETY.

THE EIGHTEENTH ANNUAL MEETING of the Massachusetts Missionary Society was holden in Boston, May 27, 1817. The number of ministers and lay members present was larger than for several years past; the business of the meeting was conducted with most perfect harmony; and a revived zeal for promoting the benevolent and highly important design of the Institution was pleasingly manifested.

The officers elected for the year were the following: viz. Rev. SAMUEL SPRING, D. D. *President*. Rev. SAMUEL WORCESTER, D. D. *Secretary*. JEREMIAH EVARTS, Esq. *Treasurer*. Rev. ELIJAH PARISH, D. D. Rev. Dr. WORCESTER; Dea. ISAAC WARREN, Mr. JOHN JENKS, JEREMIAH EVARTS, Esq. HENRY GRAY, Esq. Rev. OTIS THOMPSON, Rev. SAMUEL WALKER, Rev. BROWN EMERSON, and Rev. WARREN FAY, *Trustees*.

Among the votes of the meeting the following was one: "That the Constitution of the Society, with a list of the members annexed should be printed and distributed under the direction of the Trustees, in the same pamphlet with the annual Report."

In the evening, an able and very impressive Anniversary Sermon was preached before the Society, at the Old South, by the Rev. Professor STUART; and a liberal collection for the benevolent objects of the Society was taken up.

At 6 o'clock next morning, the members of the Society, agreeably to appointment, met at Park Street with a large number of Christians, for special prayer.

REPORT OF THE TRUSTEES.

BRETHREN,

THE return of this interesting Anniversary brings along with it many reasons for Christian congratulation, and many for devout thanks to God our Father and to Jesus Christ our Lord. May a copious unction of the Spirit of all grace pervade this meeting; that our spirits may be refreshed, that our hearts may be enlarged, and that our resolutions may be strengthened and our zeal quickened for the benevolent work for which we are associated.

In the course of the last year, the following appointments were made by your Trustees: viz.—The Rev. Fifield Holt, for three months, in the vicinity of Bloomfield; the Rev. Josiah Peet, for three months, in the vicinity of Norridgewock; the Rev. Christopher J. Lawton, for three months, in the vicinity of Prospect; the Rev. Silas Warren, for eight weeks, in the vicinity of Jackson; the Rev. David Smith, for eight weeks, in the vicinity of Temple; the Rev. John Sawyer, for two terms amounting to twenty five weeks, in the vicinity of Garland; the Rev. Daniel Lovejoy, for eight weeks, in the vicinity of Fairfax; Mr. Job Swift for three months, at Frankfort; Mr. Hart Tolcott, for twenty weeks, and Mr. Alexander Lovell for thirteen weeks, both east of the Penobscot; and the Rev. Jotham Sewall for twenty weeks, in the District of Maine at large. In pursuance also of arrangements made by the

Board, Mr. John H. Ingraham was employed in the service of the Society, ten weeks, at Vassalborough; and Mr. Moses Partridge, ten weeks, at Free-town in the County of Bristol.

The first seven in the order of the statement are settled ministers in the places, in the vicinities of which respectively their labors were to be performed. The first five were *settled* under the particular patronage of this Society; and to the others its patronage has been extended for their *continuance*. Excepting Messrs. Talcott, Lovell, and Swift, the several persons, designated, accepted and have fulfilled their appointments. Their journals afford satisfactory evidence of their diligence and fidelity, of their favorable reception and encouraging success. And we have other very gratifying testimonials respecting the characters and labors, particularly of those who are stationary; and the highly salutary influence which they have exerted.

It may be of use distinctly to state that the settled ministers, employed for a part of the year, in the service of this Society, are stationed in different parts of the District of Maine, remote one from another. The places in which they are settled are for the most part considerable, in point of population and relative local importance. Some of them, perhaps all, were they well united in their religious views, would be abundantly able to support a stated minister, without any charitable help; but owing to the prevalence among them of different and discordant opinions and feelings, it has been found impracticable to bring a sufficient number to unite for the whole support of a minister.

The ministers, therefore, who have been settled under the express patronage of the Society, would not have been settled, had not charitable help been afforded for the purpose; and those who, though not settled under our patronage, have since, from year to year, been employed in our service, must for want of support have taken dismissions from their churches, had not charitable aid been extended. But notwithstanding the discordances of opinion and feeling in those places are such as to prevent union in settling and supporting ministers; yet upon their ministry, when settled, people of various religious sentiments and views are willing, with more or less constancy, to attend. It is obvious at once, that, under such circumstances, the influence of a good settled ministry must, with an ordinary blessing, be highly beneficial. The precious seed, which has sprung up in the wilderness, is cherished, and advanced to fruitfulness; the little churches are strengthened and improved, and become as lights amid the surrounding darkness; an impression is made in favor of the institutions and the regular administrations of the Gospel; and consequently of social and religious order; and preparations are forwarded for good to many, not only of the present generation, but of generations to come. Besides the people of his particular charge, each of these missionary ministers has a region all around him of twenty or thirty miles, deplorably destitute of the means of moral and religious culture. It is in these surrounding regions that their missionary labors are performed; and being settled as they are, they are under favorable advantages for extending the benefits of pastoral care and influence, at least in part, to many who otherwise would be totally without them.

It may fairly then be considered, that by means of this Society seven settled ministers are held in their pastoral charges, in important local situations, where, but for this charity none would be found. By the arrangement adopted in regard to them, seven churches are supplied with regular pastors; and at the same time this Society has in effect, with small comparative expense, seven good missionaries constantly employed under its patronage, in as many wide fields, and under the best advantages for extended influence and usefulness.

The advantages of this system are great. A people in the new settlements, more able or better disposed than others around them, are desirous of having a settled minister, and are willing to give towards his support, say, two, three, or four hundred dollars a year, with an assurance of doing more hereafter as they shall find their ability increased. From the funds of this Society the remainder of what is necessary for his support, say one, two, or

three hundred dollars, is provisionally supplied, on the condition that a proportionable part of his labor shall be bestowed upon other destitute places. It is then quite as well, as it regards the benevolent object of this Society, as if the two, three, or four hundred dollars annually paid by that people towards the support of their minister, were contributed directly to the funds of this Society, and paid out thence for missionary services. While we enable that people to have a settled minister, they enable us to employ a stationary missionary. Thus our great object is promoted in a way to produce the most beneficial effects. Feeble, but willing churches and societies are helped, good dispositions are encouraged, regular habits are formed, and important advances are made towards turning the wilderness into a fruitful field.

Great however as these advantages are, our desires cannot all in this way be accomplished. The destitute regions are so widely extended, that large portions of them would be entirely neglected, were not some interesting missionaries employed. Wisdom is profitable to direct; and augmented pecuniary means are wanted.

When this Society was instituted, but little it would seem, had been said or thought, of what might be done, or of what need to be done, for the many thousands in our own country, or the many millions in other parts of the world, destitute of the means of divine knowledge. Since that time a vast change has taken place. The Christian community has waked up from its slumbers; the destitute regions have been explored, and their necessities displayed; Missionary Societies, Bible Societies, Tract Societies, Education Societies, and other benevolent institutions have risen up in rapid succession; and a spirit of emulation in designs and works of charity is extensively diffused. This is the Lord's doing, and it is marvellous in our eyes. Every benevolent heart rejoices and will rejoice in all the various exertions which are making for the honor of the Lord Jesus, for the spread of his Gospel, for the extension of his salvation and kingdom. If we are in danger of being eclipsed by the activity and success of other and younger societies, what then? Shall we repine or be disheartened? Shall we indulge envy and jealousy? Shall we endeavor or wish to obstruct the operations, or to abridge the influence, of those favored institutions? Nothing like this surely belongs to the spirit of the Gospel. No; but we should desire and pray that they may increase, and that we may not decrease. By their activity we should be provoked to a generous emulation; by their success we should be encouraged to redouble our exertions. It should be a holy strife; the strife of benevolence; the conflict for excelling in doing good. The work in its various parts is enough for all hearts and all hands. Let all hearts then be engaged; let all hands be employed; and may he, with whom is the residue of the Spirit, and the direction of events, graciously bestow the needed unction, and command the desired prosperity.

NEW ENGLAND RELIGIOUS TRACT SOCIETY.

THIS Society held its annual meeting in Boston, May 26th, 1817, and adjourned to the next day.

At this meeting the act of incorporation, granted by the Legislature of this Commonwealth, was accepted. The officers of the Society for the present year, are the following; viz. The Hon. WILLIAM REED, Esq. *President*. The Rev. JEDIDIAH MORSE, 1st. *Vice President*. Mr. JOHN JENKS, 2nd *Vice President*. The Rev. JOHN CODMAN, *Cor. Secretary*. The Rev. JOSHUA HUNTINGTON, *Rec. Secretary*. The Rev. J. MORSE, D. D. the Rev. L. WOODS, D. D. the Rev. JOHN H. CHURCH, the Rev. JUSTIN EDWARDS, AMOS BLANCHARD, Esq. *Executive Committee*; AMOS BLANCHARD, Esq. *Treasurer*; SAMUEL FARRAR, Esq. *Auditor*.

The number of Tracts printed for the Society during the year past is 411,000. A considerable proportion of these are Tracts of the larger size, i. e. of 24, 36, and 44 pages. These, added to what the Society printed before, amount in the whole, to 1,227,000.

The following is an account of the agents, employed by the Executive Committee, and the value of Tracts, at the Society's prices, received by them during the past year.

Mr. George A. Calhoun, Andover,	\$713 39	Doctor Reuben D. Mussey, Hanover,	
Mr. Isaac Bowers, Boston,	1,072 06	(N. H.)	100 00
Rev. Samuel Osgood, Springfield,		Mr. Daniel Pike, Bangor, (Me.)	66 95
(Mass.)	40 10	Mr. Elisha Stearns, Tolland, (Con.)	61 10
Mr. Henry Whipple, Salem,	104 13	Mr. P. W. Gallaudet, New York,	355 25
Dea. Nathan Coolidge, Windsor,		Mr. Jonathan Weldon, Keene,	
(Ver.)	125 68	(N. H.)	137 05
Providence Female Tract Society,	60 65	Rev. W. Jackson, Dorset, (Vt.)	138 15
Messrs. Wm. & H. Hyde, Portland,	232 66	Messrs. Peter B. Gleason, and Co.	
Mr. Charles Whipple, Newburyport,	218 85	Hartford, (Con.)	66 85
Mr. Zina Hyde, Bath,	127 00	Mr. Russell Hubbard, Norwich,	
Mr. Amos Tappan, Portsmouth,	75 31	(Con.)	66 65
Rev. Nathan S. Beman, Sparta,		Mr. Richard Boylston, Amherst,	
(Geo.)	134 86	(N. H.)	92 81
Mr. Lambert Lockwood, Bridge-		Rev. Jesse Turner, Fayetteville,	
port, (Con.)	50 00	(N. C.)	207 70
Rev. Robert C. Wilson, Chillicothe,		Doctor Ebenezer Phelps, North-	
Ohio,	239 09	hampton, (Mass.)	106 45
Mr. Nathan Whiting, New Haven,		Rev. Dr. A. W. Leland, Charles-	
(Con.)	403 30	ton, (S. C.)	425 25
Mr. John Johnson, Providence,	271 67	Mr. Luther Holland, Belchertown,	
Dea. John Kimball, Concord, (N. H.)	19 65	(Mass.)	90 70
Mr. Richard Pearse, Natchez,		Mr. Henry Woodward, Princeton,	
(Mis. Ter.)	293 11	(N. J.)	34 65
Rev. Calvin Hitchcock, Newport,		Mr. E. P. Walton, Montpelier, (Vt.)	68 75
(R. I.)	88 90	Mr. Silas Barrett, Middlebury, (Vt.)	116 20

All the Tracts delivered from the Depository at Andover, the year past, by the general agents, amount to \$6,379, 96.

Messrs. Flagg and Gould, Printers, Andover, are the general agents of the Society. To them all letters of business are to be addressed, and all applications made for Tracts by other agents.

Communications respecting either the general object of the Society, the success attending its exertions, the publication of Tracts, or any new arrangements, which may be deemed necessary by the friends of the establishment, should be addressed to one of the Executive Committee.

The price of the Tracts is the same, wherever they are sold; or in whatever quantities; namely, one mill for a page, or one cent for 10 pages. A printed cover is reckoned as 4 pages. Agents receive 10 per cent commission, for all the Tracts they pay for, they being accountable, in common cases, for the transportation. It is expected that all agents will make remittances to the Treasurer, or the general agents, as frequently as may be, and that full payment for Tracts will, ordinarily, be made within a year from the time they are received.

Officers of the Board of Commissioners of the Society in Scotland for propagating Christian Knowledge, for the current year. Hon. OLIVER WENDELL, Esq. *President*. His Honor WILLIAM PHILLIPS, Esq. *Vice President*. Rev. JEDIDIAH MORSE, D. D. *Secretary*. Rev. JOHN CODMAN, *Assistant Secretary*. JAMES WHITE, Esq. *Treasurer*. SAMUEL SALISBURY, Esq. Rev. ELIPHALET PORTER, D. D. Rev. JEDIDIAH MORSE, D. D. JAMES WHITE, Esq. Rev. ABIEL HOLMES, D. D. *Standing Committee*.

MISSION AT BOMBAY.

LETTERS have been received from Messrs. Hall, Newell, and Bardwell, dated Feb. 7, 1817, and accompanied by their journal to the close of January. Mr. Bardwell and his wife joined the mission at Bombay, on the 1st of Nov.; and were received with great joy by the missionaries there. We have much reason to suppose, that Mr. B. will find no difficulty, nor embarrassment, in residing permanently at that place. On the 19th of Dec. Mr. Hall was married to an English lady, who is considered as a great acquisition to the mission. She understands one of the native languages, and is thought well qualified to be useful in her new relation. Extracts from the journals will be given hereafter. The whole of the last letter, addressed to the Corresponding Secretary, and part of the one preceding, are as follows:

"Rev. and dear Sir,
SINCE our last, of Sept. 30th, we have received new mercies of the Lord to excite our gratitude and animate our hearts. On the 1st of November, brother Bardwell and his wife arrived from Colombo. It was a joyful event to us. We feel greatly strengthened and encouraged by the introduction of another laborer into this great harvest.

Bombay, Dec. 14th, 1816.

"On the 9th inst. we received our types and press, in good condition, and brought them to our house. Here we doubt not but the Board will unite with us in gratefully acknowledging our obligations to the Rev. Mr. Thomason, not only for the general interest which he has taken in our mission, but more especially for his trouble in procuring for us the means of printing the Holy Scriptures in the languages of the heathen.

"We are now busily engaged in getting all things in readiness to commence printing, which we hope to do in a very short time.

"Our preaching and schools continue much the same as when we wrote last. When it may please God to own our labors, and enable us to send you the good tidings of souls converted from idolatry, we cannot know, but must leave it with Him who has the residue of the Spirit."

"Rev. and dear Sir,

Bombay, Feb. 4th, 1817.

Our last letter to you was of Dec. 14, a few days after the arrival of the ship Malabar Capt. Orne from Boston. The return of this ship now affords us a very favorable opportunity for sending you letters, our journal, &c.

"Since our last, we have been much employed in getting our press ready, with the hope of sending you, by this opportunity, some specimen of our printing. In looking over and arranging the types, we have found a deficiency of several types, which we have ordered to be made here. This will occasion some additional expense and considerable delay, in the business.

"For want of proper paper, we cannot proceed far in printing. In one of our former letters we expressed our desire that 100 reams of the common sized printing paper, of good quality, might be sent to us by order of the Board, either from England or America. We hope it is on the way to us.

"As yet we have engaged no one to assist us, in any part of the printing business; neither have we yet determined what we shall do in this respect. Several men, who have served in the other printing offices in Bombay, have offered us their services and probably we shall employ one of them more or less. We think it best to take a boy or two to train up regularly to the business. We could take as many boys as we wish for this object.

"Our schools, and our daily labors among the people, continue nearly the same as when we last wrote. We have however opened a meeting at one of our school-rooms for the religious instruction of the heathen and others who may be disposed to attend. It was commenced on the last evening of the last year. Brethren Hall and Newell, in turn, read and expound the Scriptures. We hope soon to be able to add the exercises of prayer and singing. About 30 persons have usually been present on an evening, a number of whom are Jews, who live near the place of meeting. We have as yet found quite as much encouragement as we anticipated, in our first attempt of this kind. We hope by and by to have several such meetings in different parts of this great city and its suburbs.

"It appears to us very important that, at least, *one* building should soon be provided and appropriated to public worship. It would be needless to adduce arguments to evince the expediency of a measure so universally sanctioned and enforced by the example of all Christian missionaries.

"We are still unable to send you the good news of pagans converted to Christ, through the instrumentality of our labors. But should it please God, for a much longer time to withhold his blessing, we know that it is our duty to continue to labor and pray and hope; and equally the duty of our Christian friends at home to *pray* and to *hope*, instead of drawing any discouraging conclusion from so long a delay of the desired blessing. We shall reap in due time, if we faint not. It must be a great comfort to our friends, as well as to ourselves to reflect, that already thousands have heard the glad tidings of salvation from our lips, who probably would have died without hearing them, had we not been sent. Here, it may be said, the word of the Lord has gone forth, and is daily going forth; and the cheering promise is, that it shall not return void, but shall accomplish the end for which it is sent forth.

"The happy settlement of brother Bardwell in the work of this mission, which affords so much encouragement to us, will no doubt afford equal encouragement to the Board.

"On the 19th of Dec. last brother Hall was married to an English lady. The mission family therefore at Bombay, is now very different from what it was six months ago, when the brethren Hall and Newell were laboring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust, for the time to come, in the same infinitely wise, kind and gracious God, who has hitherto guided and blessed us.

"It animates our hearts to hear, that more missionaries are ready to depart from our native country to this land of darkness and of the shadow of death. O that *hundreds* would come! They would all find enough to do, and *hundreds more* would still be needed. And why do they not come! How *little* is done compared with *all* that *might* and *ought* to be done! O that the commanding voice of the Redeemer, the King of Zion, would awaken the churches to all the zeal and activity, which a believing view of the Savior, with all the nations which he has made worshipping before him, ought to inspire!

"We earnestly hope, that at least *two* more missionaries will soon be sent to Bombay. The encouragement, we think, is abundant. If on their arrival here, any thing should

seem to render it expedient or necessary that they should go elsewhere, they would be at liberty to choose their station out of a great number of very important fields, which are scattered over this eastern hemisphere.

"To a missionary for this place it would be no small qualification to be acquainted with book-binding. This, of course, is an important branch of business, wherever printing is carried on. It is peculiarly so in Bombay, where book-binding is executed so indifferently and at so great an expense. It would also greatly enhance the value of a missionary to be acquainted with the casting of types. The types now in use here are in various respects far from that perfection at which we always ought earnestly to aim.

"With this, we send you our journal up to the close of the last year. We write to Mr. Evarts concerning our pecuniary matters, library, &c.

"By the ship Saco, Captain Haskell, we expect another opportunity of sending directly to you in about three months.

"We remain, Rev. and dear sir, faithfully and affectionately, your brethren and fellow-servants,

GORDON HALL,
S. NEWELL,
H. BARDWELL."

MIDDLEBURY COLLEGE CHARITABLE SOCIETY.

WE noticed this Society soon after its institution, which was in 1813. The object is the assistance of indigent young men, who are desirous of obtaining an education for the Gospel ministry. Sixteen persons of this description have already experienced the benefits of the Society; some of whom are now preaching the Gospel, and others pursuing either their theological or academical education. There are many applicants for assistance, and would be many more, if the funds of the Society were so considerable, as to afford a prospect of success to all who shall apply. Among the donations to the Society there is one of distinguished liberality, which deserves particular mention. It is the sum of *five hundred dollars* given to the permanent fund, by the Hon. William Hall, jun. of Rockingham, (Ver.) If this example of beneficence were imitated by all, who are able to imitate it, none of the charitable institutions of our country would languish for want of support. For the constitution of the Society, the reader is referred to the *Panoplist*, vol. ix, p. 570.

REVIVALS OF RELIGION.

AN authentic account has been published of the revival of religion in Brandon, (Ver.) from which it appears, that 84 persons have been united to the Congregational church in that town, under the pastoral care of the Rev. Mr. Hebard, and that 150 have hopefully become truly religious since last October, some of whom have joined the Baptist and Methodist connexion. Prayer-meetings and conferences were attended every evening in the week. A concert of prayer was also attended on the morning of every Sabbath.

There were revivals in several towns in the neighborhood; and it is supposed more than 1,000 souls were born again in that county, within six months. The county has a population of about 30,000.

A great moral revolution has taken place in Shelter Island, (a small island near the east end of Long Island,) in consequence of the revival of religion, which commenced more than two years ago. Profane language, drunkenness, and Sabbath-breaking were fearfully prevalent. Eleven hogsheads of rum were annually consumed by a population of 300 souls; now one hogshead supplies the island. Many of the inhabitants spent the Sabbath in fishing, shooting, or their secular employments; now some of these very persons are devout worshippers of God; and the people in general attend public worship. The church consists of 60 members; and there are others who are in the judgment of charity genuine converts. This great change was produced by the divine blessing on the united prayers and labors of a few pious persons, who mourned over the wickedness which surrounded them, and earnestly besought God to interpose, and effectuate that happy renovation, which can never be effected by human power.

TO CORRESPONDENTS.

NEARLY three years ago we received a valuable paper, on the *danger of disregarding the Sabbath*, in the form of an extract from a Sermon by a PRESBYTERIAN MINISTER. The insertion of it was deferred, as the general subject of the Sabbath was under discussion in a series of essays. We then hoped to make use of it at a subsequent period; but it contains so many allusions to the state of things when it was written, that it would now be unappropriate.

We have deliberately considered the paper of EPSILON, on the term *Sabbath*. Although we agree with the writer in many points, we do not think the publication of his piece would be useful on the whole.

We have received several valuable communications, which will appear in our future numbers.